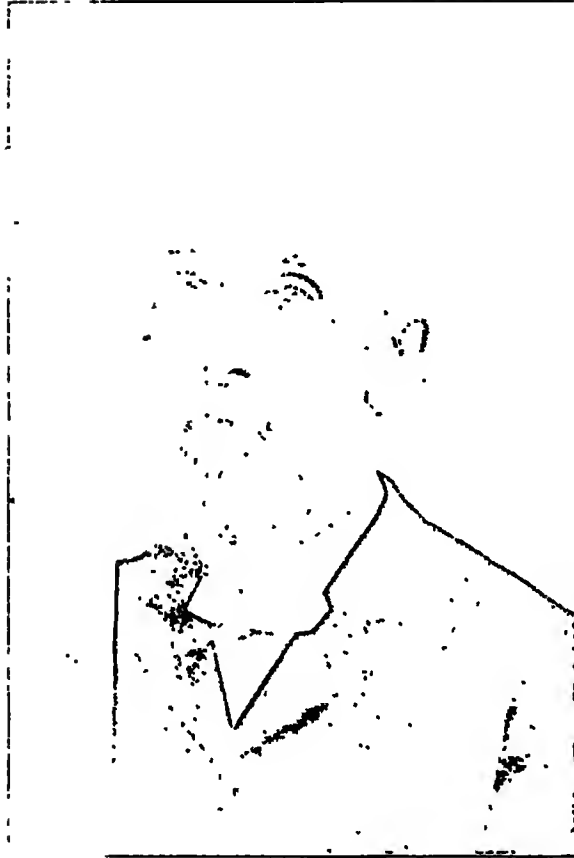


LIST OF EMINENT WRITERS QUOTED FR

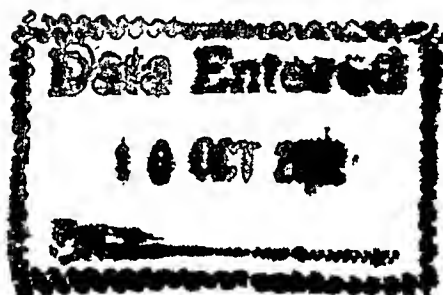
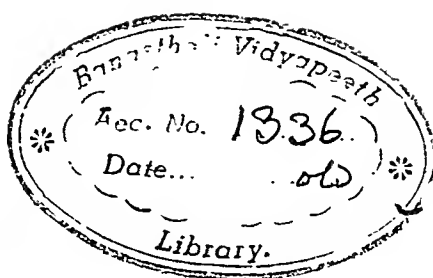
Rev. Dr. Banks, Cleveland, Ohio.
Prof. George D. Herron, New Jersey.
Seneca, Roman Philosopher.
Count Leo. Tolstoi.
Sen. Thomas J. Lindley, of Indiana.
Ella Wheeler Wilcox, New York.
Rev. F. E. Roberts, Kansas City, Mo.
Rev. Minot J. Savage, New York.
Edwin Markham, The Man With the Hoe.
Mrs. J. E. Roberts, Kansas City, Mo.
Prof. F. H. Giddings, Columbia University.
From Chicago American.
From Record-Herald.
From London Daily Telegraph.
Anthon Peterson, Chicago.
Max O'Rell, France.
Rev. Thomas B. Gregory, Chicago.
Elizabeth Cady Stanton, N. Y.
Wm. T. Stead, England.
Balzac, Analyzer of the Human Heart.

I present the names of a few only who have written letters
me upon the subject of this volume.

James H. Mullen, 350 Michigan Ave., Chicago.
Addie L. Ballou, Attorney, San Francisco.
Mrs. Hortense M. Phelps, Lilly Dale, N. Y.
Mrs. Grace Phelps Best, Lilly Dale, N. Y.
H. Fowler, Bangor, Me.
V. Fell, M. D., 113 Pennsylvania Ave., Washington, D. C.
A. G. Hollister, Mount Lebanon, N. Y.
Esther A. Macallum, Lansing, Mich.
Miss R. L., Chicago.
A. C. Katt, Fort Wayne, Ind.
E. E. Jenkins, Mound, Minn.



DR. M. E. CONGER



PREFACE.

If, for the one purpose of uplifting humanity from the lowest hell, to the highest heaven of inspiration and aspiration, I subject myself to just and unjust criticism, I am comforted with the thought that the subject is important, just, old and sadly neglected.

I do not aim or desire an exhaustive exposition, only an effort to agitate and increase thought, and enlist thinkers upon this subject. I want to give my thoughts and inspiration wings.

My plea is for justice and equality in all the relations of life between men and women.

I demand a change for women, nothing less than equality of opportunity in all life expressions.

Men and women must be placed upon the same independent plane of life, both to be free to choose and live a life of freedom.

The author desires the hearty support of every free man and woman;—of all the people—the subject is the important one of the new century, and the new world.

All humanity are interested in the success of the demands here made.

Men and women are classed and considered in this treatise as entitled to equal and exact justice, no mat-

ter upon what plane of life they may have been born, each in his or her sphere of work and action.

Infinite law makes no discriminations; women excel and men excel each in her or his sphere; as equals, they make a little world of their own, where love instead of appetite, passion and selfishness rule.

Even the aristocratic Tennyson wrote—

“Plowmen, shepherds, have found, and more than
once, and still could find,
Sons of God and kings of men in utter nobleness o’
mind;
Truthful, trusting, looking upward to the practiced
hustlings lair;
So the Higher wields the Lower, while the Lower is
the Higher.
Here and there a cotter’s babe is royal born by right
divine;
Here and there my lord is lower than his oxen or his
swine.”

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RIGHT GENERATION

A WORLD SUBJECT

CHAPTER I.

Epochs, periods and culminations come and go, and humanity do their best to shape and control the varied expressions and results in harmony with their physical, mental and spiritual development.

Évolution and revolution succeed each other as night succeeds day, they are connected expressions, the mental and spiritual states of nations and individuals. the real status of the common life. We have at this time reached a crisis if not an epoch in human evolution; every day experiences and observations testify to this truth.

This book may be labeled a result, a surprise, it is here and demands consideration; the great truth that underlies all I shall be able to set forth, came like a flash of light, an inspiration, an influence from a world unseen.

The writer does not know what result or effect the book may produce, and does not care whether it meets popular favor or not; his hope is that the truth will agitate and inspire every honest lover of the great family of humanity, to think, work and live for a change, for a new life, a new world. In considering a world subject, I purpose to deal with facts as I find

them, taking a broad and independent view without prejudice or favor.

My text right generation, is not new, but my suggestions are revolutionary and without precedent; feeling sure they touch bottom, I do not hesitate to announce and urge honest consideration; yes, honest, fair treatment of this mighty subject, is my appeal, my loving earnest wish.

To be true to the truth of this mighty far-reaching subject, one must be fearless, which signifies a condition of independence that truth always inspires; I am thankful to be blessed with a measure of courage to stand for a new world for coming generations. The common ambition for notoriety, for praise, to say or pen something new or startling, will not influence me to vary or change one sentence in this book; the subject is of too much importance to be trifled with, to gratify even a laudable ambition; if not the most far-reaching and most important, there can be only one other subject, and that is *life*, that is more important.

To the query, what is the object of the author, in this discussion and portrayal of facts and experiences as they reach us from day to day, I answer, my object is to prepare the people for the change that is upon us; the change that is rapidly approaching will test us, try us, it will be a harvest of degeneracy, unless it is speedily checked; we must reap what we have sown, and reap crime and disappointment so long as we sow those seeds.

It is evident to the careful student of history that our present methods are morally a failure. Yes, they are *morally, religiously and spiritually a failure*.

Theology, Medicine, Law and Government, are involved in a network of selfish ambition that is immoral and destructive.

The conditions we so generally deprecate, are results, there are causes; we are every day called upon to remove causes.

If a change is to be met that will be thoroughly revolutionary in all our domestic relations, let us prepare for it; the question will be pressed, what are we to do, and how shall we prepare for it; the suggestions in each chapter of this book will assist the reader in solving the many seemingly difficult questions that present themselves.

This book is a suggester, an eye-opener, an agitator for improved conditions and expressions from the bottom to the top of society; change must come, and come it will, right speedily. Give it welcome.

I have a special word to submit to the many able, earnest men and women engaged in teaching, writing, editing and managing business of a literary character, also to all the *honest* advanced portion of the professions. In your hearts you desire a change for the better. ask yourselves individually how you are to have it without working for it, ask again the object of continuing the present regime, while statistics declare our National morals have been on the decline for a half century, the figures show a great increase in general degeneracy; we all know present efforts to better conditions are fruitless to arrest extreme tendencies. It is the thinkers in business, and in the professions that have the ability and power to set the seal to a great

extent, upon the efforts of reform movements like the one under consideration. *Effort educational.*

My effort is decidedly educational—an agitator—to inspire thought is to educate, to think and to know how to concentrate thought is surely educational.

The work done in this field will count throughout eternity; it will always pay, it cannot be overdone, if honestly done. Happiness and suffering are reached through the senses, and it is reasonable to conclude the same law extends to our next plane of existence, therefore the greatest happiness must come through our best, most cultivated thoughts, not from any animal expression.

I will work faithfully with all the workers, and will not discriminate or question the label,—the particular political or religious society, or attachment the worker for the uplifting of humanity may hail from—if you stand for humanity you are my brother or sister, and that relationship signifies service.

I care nothing for theories or beliefs, but I do care much for the betterment of humanity's condition here and now.

A SPECIAL WORD.

As the author of this volume is opposed to all selfish schemes which limit, restrict and enslave humanity. especially medical monopolies—trusts—and prescriptions which relate to the sick, his only consistent course is to ignore everything that is in any way oppressive, to step down and out of all medical experiments, and treat the subject from a strictly independent humane point of view.

The professions will be treated truthfully as understood by their daily expressions.

I fully recognize that man has reached the highest physical, mental and spiritual expression possible, under the present regime.

The apex has been reached, morally and physically, and as mental and spiritual expressions are dependent upon moral and physical conditions, if better health, morals and lives, are the demand of the new century, then the most radical change, the most far-reaching revolution in this world's history must be inaugurated. Are we ready? There is only one way to accomplish the change demanded; other methods have failed because they do not reach the cause. Right Generation must take the place of all re-generative efforts and schemes.

Humanity must be well-born; to ignore this point, is at this culminating period suicidal.

Children must be as well born as blooded stock, and receive as much thought and care at conception, and during the gestative period as improved domestic animals receive, if we desire to change the present criminal and debauched period to one of order, and a civilization that is civil.

The following article appeared in "*Hearst's Chicago American*," January 10, 1901, and was the first line ever written by the author of this book upon this important subject. It is placed here as suggestive, as the text of what may follow. Many of the objective, and some of the subjective thoughts involved, will be briefly considered.

MARRY LATE IN LIFE.

W. R. Hearst—Dear Sir: The invitation extended to your readers to write their views upon the important subject of marriage tempts me. If the present condition of society is satisfactory I would not advise any change. On the contrary, if the present criminal, suicidal, murderous condition of society is deprecated, then it is time to make a change. My suggestion goes to the fountain—the cause of the trouble. It is this:

We should not marry until *matured* physically, mentally and spiritually. This does not occur to the majority until between forty and fifty years. We are now born mostly upon the animal plane of life; mental and spiritual dwarfs; we are conceived and born upon the selfish, lustful plane, and our lives, our human expressions are exactly in harmony with the plane of life we live on.

In one century we could have angels born instead of devils. In one century our lives could be lengthened from one hundred and fifty to two hundred years. In one century sickness, poverty, destitution and prostitution—physically, mentally and spiritually—may be conditions of a barbarous past. Animal life has been wonderfully improved, especially with our domestic animals; the human animal needs improvement.

If marriage should be deferred, as it can be, until the human animal is matured—thoroughly matured—a new race and a new world will be ours. *It is possible.* Children born of parents from fifty to seventy-five years old would be well born. "There is nothing impossible with God." Man is the god of this world of material things.

DR. M. E. CONGER,
359 Warren Avenue.

In the changed order of life a new world is to be born,—discovered—mentally and spiritually.

Intelligent generation must supplant the thought of religious regeneration.

Love, liberty and justice are to be the watchword in the new world of humanity.

It is coming because the people—the Gods—demand the change. Barbarism must go during the first half of this century.

A GLOOMY AND TRAGIC FAILURE.

Six thousand years of moral and religious effort to save humanity from ignorance and sin, is sufficient time to demonstrate that the past and present methods and efforts are a gloomy and tragic failure.

A new order of life is the pathetic cry from every home and love center. Religion, law, medicine, kingcraft and priestcraft have had a long trial with their methods and efforts to uplift and redeem the world; thousands of leaders, and millions of their followers have abandoned the old methods, and declare for the most radical change.

EVOLUTION AND REVOLUTION

have caused great changes in the past, have ripened the thought of the world for a new and better expression, a better social relation than has ever existed, so far as we have any record.

REVELATION

has in a measure been superseded by demonstration, since the advent of the spirit rap more than fifty years ago; this truth has exerted a marvelous influence upon all classes and conditions of human life, and upon all

the religions of this small planet; this truth of demonstrated continuity of life, everlasting progressive life, from a religious point of view, is yet, to a large degree revolutionary, but from a scientific progressive view it is harmonious.

Some of us have grown out of the myths, mysteries, deception and ignorance of the barbarous ages; the demand was never so imperative as at this moment for a change that will insure a new life for all the people; any plans or suggestions that do not touch bottom upon this subject, and lay hold on infinite growth and advancement, cannot hope to receive general consideration.

All efforts to uplift humanity from the brute—the animal—plane of life, have thus far proved a failure.

SCHEMES OF DOCTORS AND PREACHERS.

Untold millions of lives and money have been sacrificed under the myth and mystery of religious schemes and soul-saving.

The medical profession comes next in efforts of experiment upon our physical bodies; this field is as inexhaustible as the religious.

Millions of lives and countless sums of money have been taken from the pockets of the ignorant and dependent by schemes of doctors.

Governments from time immemorial, have fattened and lived upon schemes of deception practiced by priests and the profession of law. This profession (law) is honorable and justly stands at the head of the professions, but when sold out to monopolies, when

paid for distorting the law, the dispensers place themselves upon the plane of law breakers.

THE MOTHER AT THE HELM.

The sole and only object of these lessons on human life is to improve said life; if I did not see and know the almost infinite possibilities I should not write.

Every honest, intelligent man and woman desires a change, it is already the order and must be proclaimed. The demand is that appetites and passions shall be subject to, and controlled by natural, universal laws, that govern our improved domestic animals, humanly applied and expressed. *No more haphazard increase of the human race.*

No more conceptions in lust and sex gratification. The wife, the mother, the woman, must stand at the helm and decide when she desires to become the mother of a god, an angel.

All sex relations must conform to the laws that control animal life.

Every conceivable scheme, desire and effort has been made to evade, ignore, and limit results of the wholesale violation of the most important of all the varied expressions of human life. Priests, doctors and lawyers have racked their brains, compromised religion, exhausted medical experiment, and belied and subverted natural and artificial law in order to gratify selfish desires for wealth, position, and their own abnormal, selfish sexual passions.

Here is the change that is demanded, here is the root of the greatest evil (the only devil) mankind has

ever had to contend with; here the ax is laid at the root of the evil.

LIFE AND LOVE SACRIFICED.

The church, the leisure class of society and government (to an alarming extent) depend upon the enslaved for support. The enslaved are depended upon to maintain and increase the population of all the Nations of the world called civilized, with one or two glorious exceptions.

What can be expected of children born in poverty and slavery, of parents ignorant of the most essential laws of life? Until the changes suggested in these lessons are adopted, there can be no physical, mental or spiritual advance, or improvement in mankind.

THEY MUST BE FREED AND EDUCATED.

Life and love are sacrificed by those who enslave their equals, and the result is in the end, all are enslaved. The leisure class soon become helpless, and are thus involved in their own ignorance and selfishness. Life and love are immortal entities, important infinite expressions, and if enslaved may the gods pity the enslavers.

Equality is the watchword, the goal of the present century; it will be realized by a recognition of woman's freedom and perfect equality with man in every expression of life.

The old negative life of dependence upon our betters is not acceptable by free thinkers of to-day. The new thought is active, and says do something to raise the standard of common life; only as "the common life" is raised is humanity exalted.

A QUESTION.

Can infinite law be so changed in the production of humanity that a dependent slave mother will bear a free child? Cannot a reason be found right here for the physical and moral degeneracy of the present day? Will any friend of the great human family argue that we can't legislate to protect ourselves from crime and degradation, as well as legislate to protect a few selfish, overgrown monsters in robbing the producers of one-half, to two-thirds, of all their products? Is it not time and in order that such important human problems should receive the very best consideration from our wisest men and women?

This is a growing unperfected planet we live on, therefore we need not look for perfection in earth's children, if we do we shall surely be disappointed; in the past, millions and billions have come and gone, to one who has been able to stamp his or her life upon the imperishable tablets of history; this truth calls for a change, for an uplifting of the multitude.

The writer is not, from his point of view, visionary, or unreasonably optimistic, but is practical, fearless and through and through a believer that humanity can and will be redeemed by right generation, right living and thinking.

It is personal everyday living that will tell in the present struggle.

APPETITES AND PASSIONS MASTERED.

To declare that humanity cannot or will not master their appetites and passions, is to brand them as a race of helpless degenerates and imbeciles.

The planes of life reached by a few saints and heroes every child well born may be taught, and led to aspire to. It is already conceded by many scientists and advanced teachers, that man—humanity—is *master, yes, master*; certainly man has mastered material things, and some of the imponderables, and why not all? Why not increase humanity's capacity if it is lacking?

Why not increase humanity's moral, mental and spiritual ability, to become a law unto themselves?

Normal birth, coupled with a natural diet, healthy clothing and a practical application of nature's health laws, will tend to postpone physical maturity of men and women; this is the *first* step.

The second, marriage delayed.

The third, woman's freedom.

The fourth, appetites and passions under control by male and female.

The fifth, right generation and a redeemed race.

CHAPTER II.

THE BATTLE OF THE AGES. MATURITY CONSIDERED.

At the beginning of the new century the newspapers are filled with reports of murders, suicides, robberies, hold-ups, intemperance, destitution and prostitution in all their varied expressions.

The foremost Christian nations are fighting to subjugate Christians for the purpose of gain.

The Christian churches, Protestant and Catholic, as usual endorse the horrible crime and slaughter.

What will said churches say about the change proposed in this book?

Will it signify?

Does such a record justify the assertion that we need more Christianity of the present stamp?

Tolstoi says: "I am convinced that the original causes of all the woeful disorders from which we suffer are the erroneous religious conceptions we receive from our education."

The new order, the new world education will be natural and free. When children are conceived by those who are *matured*, physically, mentally, morally and spiritually, conceived in love, and born into freedom, re-generative efforts and reform shams will be relegated to the past.

FACE TO FACE.

The world to-day is face to face with the fact that religion, medicine and law have failed to remove humanity from the age of ignorance, the underlying cause of the wars and crimes that are rapidly increasing, and causing the wisest and best to look in every direction for shelter, for a change.

I solve the problem by one suggestion: cease the propagation of barbarians. and end wars, crime and debauchery. Is there any other way?

Marriage should be delayed until the physical, mental and spiritual man and woman are matured; the time of maturity will differ for a few generations, but in the good time coming maturity will be as easily determined as qualifications for labor and business.

We are not now qualified to judge of the effects of

changed conditions upon the *maturity* of children; we are without experience or precedent; our experience demonstrates that the present hot-house, society and public school demands upon children are mills that grind *fast* as well as fine, and are not approved of by well wishers of humanity, the wisest, those best qualified to judge.

Our mental and spiritual faculties *mature* many years after the physical, through its ripened experience.

Much experience signifies strength and power; strength and power are results of mental and spiritual evolution through experiences of a *mature*, healthy organization.

ANGELS BORN.

It is the order and rule of animal life that the fittest survive. If we desire to change the present order of human life, and prepare a world fit for humans to live in, a world where there is a surety, and common safety in trying to live, we must cease bringing into the world a haphazard class of degenerates and "down most men."

ANGELS OR DEVILS.

Angels instead of devils should be born; they can and will be, if marriage and the propagating of our kind receives as much attention as stock growers give to raising of blooded stock. In the opinion of the author, if it is delayed to the age of from forty to fifty years, time necessary for the proper unfoldment of mental and spiritual faculties, warriors and criminals will not be born; if unborn, we shall not have them to care for.

CLEVELAND PASTOR SAYS IT IS UNSAFE TO BE OUT AFTER NIGHTFALL.

Cleveland, O., February 4.—Referring to the many crimes committed on the streets of Cleveland, Dr. Banks of the First Methodist Church said last night that no city in the civilized world was so badly off as Cleveland in regard to police protection.

In answering the question, "Is anybody safe on any Cleveland street after dark?" Dr. Banks said:

"It would not seem so from what has happened in the last few years and is still happening every few nights. A man was murdered early in the evening on Euclid avenue, a few blocks from the square; nobody has ever been punished for it. Young women are knocked down and outraged near the heart of the city and nobody punished for it. People are beginning to regard it as utterly useless to refer such matters to the police.

"An old gentleman came to speak to me a few Sundays ago who had come to take his boy home with him to a distant State. The boy had been sandbagged on Huron street, within a block of the Y. M. C. A., between 8 and 9 o'clock in the evening. The father said it would take a year at least if he ever recovered. He had not even referred the matter to the police. The old man said the Cleveland police did not seem to be doing business in such matters."

As a sure and complete remedy for the present condition, I especially invite the Rev. Dr. Banks to publicly or privately give his opinion regarding the suggestions given in this course of lessons on right

generation, as a cure, and if a change is not demanded.

HELPFUL INSTEAD OF HELPLESS.

Do we clearly realize that we have to care for all the criminals and slum children that are born? Is it any wonder that those drifts, the millions of unwelcome babes, have to be cared for, and that frugal, hard-working people must be and are taxed to support these haphazard children?

Children born under the new regime will be well born, will be helpful instead of helpless; they will be healthy and harmonious because well bred.

NOBLER CONCEPTIONS OF LIFE.

In *three* generations we can increase the length of human life to one hundred and fifty or two hundred years. Life will then be worth living, because full of joy and love, and it will not be a shame or crime to express the love. The majority will come into the free and true life, and their love examples will invite and win all to the heaven of harmony on earth. Such a change is of first consideration. The world seems to be ripe for a change that touches bottom.

The masses are rapidly letting go of the old, hungering after physical, mental and spiritual food, that will satisfy new and nobler conceptions of life.

The present competitive system and dishonest commercial strife, our political and social surroundings and relations, the tendency manifested by business, church and state, to enslave the weak and defenseless, black or white, male or female, creates alarm, creates anarchy.

ARMOR AND FIREARMS.

Many people are beginning to realize that life is continuous, and that growth, involution and evolution relate to all life, in all worlds, whether labeled spiritual, physical or heavenly.

Continued life has as assuredly been demonstrated as any of the sciences: that question being settled, theories of the Christian, atheist, scientist or agnostic are out of date, and thoroughly back numbers.

It is love, life and liberty that thinkers have to deal with at the beginning of the new century.

To ignore present conditions and environments, to palaver about optimistic or pessimistic conditions of mind, will not satisfy the demand for a deep and radical change that will encircle the entire world.

To declare conditions and states to be improving, to shut our eyes to every day history in every neighborhood, is to encourage the highway man and invite our physical destruction.

The facts are, to be safe in any of the large American cities we need to put on an *armor* and provide ourselves with reliable firearms; all females need a body-guard for safety of person, as well as jewels and money.

NOT OVERDRAWN.

This is not an overdrawn paragraph designed to create fear, but a fact too true to ignore.

Change is the demand, not only in America but in all countries of the world.

We are invited to come up higher, to lay our foundation deeper: it must be rock foundation.

Are we ready to obey the call to come up, or by inaction and neglect go on drifting towards sure destruction?

THE IRON AND DIAMOND AGE.

In a material sense, this is termed the iron age; in America, the label is correct and significant.

The coming age is silver, at least it will be edged with the light of the white metal. The silver age is the light bearing age, the dark places will be cleansed, warmed and illuminated by the white light of the clearer and broader perceptions of life.

The golden and then the diamond age will succeed the silver.

The golden age will be one of love bearing, love expressing and love dominating, and will prepare humanity for the world culminating age, the glorious, precious, all inclusive spiritual, *diamond age*.

A HEAVENLY PASSION.

The results of the changed relations and conditions in connection with the order, or command to multiply and replenish the earth, will all be on the side of adopting the new order; women and men reach a condition of life from forty to sixty in the new order, where the desire for children is overpowering, it becomes a heavenly passion; children conceived and born under such desires will be gods,—angels,—because love will be the ruling, dominating influence of every expression.

Children thus desired, thus born, will be giants of love, life, and joy at birth; the mental and spiritual faculties will control every act; sin and sickness could

not survive a day in such an atmosphere no more than darkness could resist the light and love of sunshine.

Our physical lives will change from mole hills to towering mountains of strength, life and vigor. Nothing is of as much importance at the commencement of this century (this new changed era) as the improvement of the human,—physical—bodies; without this improvement, retrogression is inevitable; discovery, invention, art and mechanics have made such rapid strides during the past five decades that larger, broader, nobler lives must be born to express what is in the air awaiting men and women with more capacity, physically and morally, to comprehend the trend of the demand that is upon us.

Atlantic cables will be outlived during the first half of this century, thought waves and vibrations will supplant electricity, telephones and the intricate expensive present methods of communication as soon as men and women are unfolded to hear, see and comprehend them.

Tesla's instruments will not be needed for communicating with the inhabitants of *Mars* and other planets when men and women are well born.

When improvements in the human receive *just attention*, the results will eclipse all past conceptions of man's ability, aspirations and inspiration.

MAN AS MASTER OF THINGS.

Man is to be the master of all things, and can and must, in the new and better order of life, master himself fully and completely.

This will be the crowning work of the present century and of man's earth-life.

The greatest battle of the world will be fought and won during this century; every man and woman on earth will be enlisted, because the battle is at this moment raging within each individual; only a few are unfolded to understand the full significance; they merely note the results and fear effects, but all in time will see the glorious light of the new day, and will hail it as the harbinger of their redemption; it's coming, it's here in thought, and will be expressed.

LIBERTY AND JUSTICE.

Buckle says: 'Liberty is the one thing most essential to the right development of individuals, and to the real grandeur of nations. * * * * Liberty is not a means to an end, it is an end itself. To secure it, to enlarge it, and to diffuse it should be the main effort of all social arrangements and of all political contrivances.

"None but a pedant or a tyrant can put science or literature in competition with it. * * * *"

"It is the foundation of all respect, and without it the great doctrine of moral responsibility would degenerate into a lie and a juggle."

WISDOM THE GREATEST BLESSING.

"Chicago American:—Wisdom is the greatest blessing that man has and that he will ever have. Wisdom, so that man may do unto others as he would have others do unto him. Wisdom, so that he may learn to love his neighbor. Wisdom, so that it may be used in checking the evils of this life. Wisdom, so that it

may be used in forwarding all that is good and noble. Wisdom, so that we may learn to do what is right in the eye of man and beast. Wisdom, so that we may do great things for the improvement of the world. Wisdom, so that we may learn to appreciate all the good things that are in the world. Wisdom, so that we may improve and approach nearer to perfection and civilization. And what else could we not include in the vast field of wisdom? Since a man who has not wisdom and understanding is nothing, therefore a man who has wisdom has everything that is to be desired in this world. Yours truly,
I. E.”
Wilkesbarre, Pa.

CHAPTER III.

MAN THE MASTER: THE DAY HAS DAWNED.

Prophets and seers have felt and seen the approach of the era of physical, mental and spiritual harmony for the whole people; that day has dawned, that is one reason why all nations and people are restless and anxious; fear is the child of ignorance; knowledge will dispel fear as sunshine does darkness.

Gratification of appetites and passions has been the burden and curse that we have all been compelled by ignorance and neglect to bear; we have been taught to believe this curse, this great burden was a divine affliction put upon all humanity for the sins of our parents; you all know the story, and can guess its influence; we all recognize that great burdens and curses have been borne, and that desperate efforts have been made in all ages to shake off the burdens on to

the other fellow's back; out of this selfish desire has grown the professions of medicine, law and theology, which thus far have proved a greater burden and curse than those we have struggled to shake off.

DO NOT PROPOSE TO LIGHTEN BURDENS.

Neither of the professions have succeeded in their methods or desires to lighten burdens or to remove the curse, but have added to them; they have been sought in every age and generation for help, but have not even suggested the *cause* of our distress, or that the cause should be treated instead of the effect.

Have religious teachers as a whole in our day done anything to remove the oppressive burdens from the backs of the struggling multitude? What was their position for thirty to forty years before the rebellion? What is their position at this time? Are they for peace? What is the position of the captains and generals of medicine? Are they in the front ranks as reformers? Are they in favor of medical liberty or monopoly?

BY MYTH AND MYSTERY.

In America, more than a million of priests—religious teachers—doctors, lawyers and their assistants, are dispensing law, medicine and theology to a debauched, sin-sick multitude, and are living upon the toil and sweat of those they continue to debauch by their criminal schemes of deception.

The priest declares their souls are in danger, works upon their *fear* by mystery and myth. The doctor increases their fear by the *germ theory and deception*, and ransacks the earth and heavens for some elixir,

some discovery that will neutralize the law of cause and effect, the law he should devote his life and talent in teaching his patients to obey, and be fearless.

ON THE LORD'S SIDE.

Is it not a criminal medical monopoly that is being saddled upon the people of nearly every state in the Union? What has the profession of law to be proud of in their experience with the burden bearers? Have they lifted or imposed burdens? Let them answer.

What has been the position of the professions in all ages, with a few honorable exceptions? Have they not been mercilessly conservative? Have they not been obstructionists, always favoring the strong and powerful, regardless of the right or wrong of the question involved? What is the position of the cloth, lawyers and doctors, at the beginning of the new century?

They declare they are on the "Lord's side;" of course the lord's side is the popular, aristocratic, materialistic side; their lord is a warrior, and is at this writing engaged in killing Phillipinos and Boers in order to secure more territory for the lord's missionaries.

DOMESTIC ANIMALS IMPROVED.

What will the professions have to say regarding the new life proposed in this lecture, this book? Will they endorse it? Why not? Is the appeal false, unjust or impractical? Will they turn up their noses and cry crank, fraud and notoriety seeker? Will they dare to publicly deny that our domestic animals are improved physically and mentally by controlling the breeding of said animals? Will they deny the marvelous improve-

ment in the past half century, and that by preventing young animals from breeding until matured they have succeeded in obtaining a finer grade, and nearly wiping out scab stock? *Why not grade up the humans?* Can they deny that these facts are demonstrated? If we as humans obeyed the universal law of animal life, the female would decide when she desired the family increased.

Parker Pillsbury, in a lecture thirty years ago on woman's rights and wrongs, said he hoped the day would speedily come when women would be free, free to choose the father of their offspring. Parker was at that time a veteran antislavery reformer from New Hampshire, and was not considered an extreme radical, but an able teacher. His wish was prophetic; he struck a cord that will never cease to vibrate until humanity is redeemed—uplifted from the debauched to the human plane.

Again, what will be the position of the professions, the natural and assumed teachers and leaders? Will they see the cause, that is so obvious? Will they respond to the almost universal call for a change, which will surely uplift humanity, or will they pursue the present common course, and ignore this practical call?

The world—the people of every clime, race and nation, are ripe for change, for revolution; this thought, this sentiment, has in some way, some manner, reached every human life in all so-called civilized countries; this thought dominated the thinkers' advanced minds, in all their varied expressions.

This condition of mind and life is a result of

growth; it may be considered by many a culmination, and in all unfolded ripened lives signifies a change, a restless, anxious watchfulness, and begets *fear* in the minds of those who fail to understand its full significance.

HAVE REACHED A CULMINATING PERIOD.

History teaches that all epochs reach a culmination, a ripeness; the mental and spiritual advance gained in the world's epochs are the people's inheritance,—the seed of the next change.

We have at this day, this hour and century, reached a culminating period, unequaled in importance by any other in the history of this planet.

How and why this is, it is easy and simple to explain; the past century has come to recognize humanity's complete life, power, relation and purpose.

Man as a three-fold being is fully recognized; *man as master of all things, yes, supreme master of all material things*, is fast working his way into the lives of all free people of the progressive stripe.

THE WINDS HARNESSSED.

If man can harness the winds, the lightnings and other unseen forces, when only upon the threshold of the discovery of the all-powerful sources of things, he will surely be able to master his appetites and passions.

Humanity will grow into a change rapidly if inducements are sufficiently tempting; what could be more tempting than noble, perfected physical, mental and spiritual manhood?

Man never conceived of anything more inspiring and sublime, never can; this thought touches the limit-

ations—touches bottom—and reaches out into infinity, therefore, there can be no subject more important than the change to a new life from our present debauched expressions.

No God, Angel or Savior ever commanded, prayed for or taught a more important and far-reaching lesson than the proper and perfect physical, mental and spiritual generation of humanity; this lesson is all comprehensive and inclusive; no other redemption is practical or sound, no other redemption is necessary or possible. So long as we continue to give birth to devils in human form, we shall have all the crimes and inharmonies which torment us. Can this truth be refuted? Humanity are only true reflectors; the more polished and perfect, the more clear and satisfactory the life, love and spiritual expressions.

The gallows, penitentiaries, jails, lynching mobs, burning at the stake, asylums, and other methods of restraint, are not Christian or civilized. They are not healing or reformatory. They are pagan; they are barbarous, and can be executed only by barbarians.

The founders of Christianity did not endorse an eye for an eye method, but substituted a go and sin no more doctrine of restraint. Were they sound and correct? If so, where are their followers?

IT IS FAITH IN LIFE.

"It is faith in life that man needs in order to be made whole. Not a conviction of sin, as the revivalists say, but a conviction of life's inherent divinity and goodness, is the experience you need to beget the revival for which so many in and out of the church are

crying. Men are not sinners first of all, or worms of the dust, but free and comrade-sons of God. Human life is God, and each individual is Immanuel—God with us. The spirit of God is the breath of our being and our beautiful selfless impulses are God's heart throbs. That which is deepest and most elemental in man is that which is highest and first in God. Our ruggedest sense of justice is but the struggle of the universal soul of things for freedom and completeness of expression. The universe centers in you, in me; and we are each all there is of the universe.

"The announcement of the kingdom of heaven first came and always comes as the supreme optimism. Not the tragedy and menace of what was behind man, but the nearness and glory of what was within and ahead of man, was made the motive of individual and collective appeal. It is to fear of suffering, to dread of death or selfish hope of heaven, to some kind of ignoble escape or mean personal regard, that religious motivity has largely appealed; rarely or never has it appealed to what is loveliest and boldest in man."—*Prof. George D. Herron.*

A DISMAL FAILURE.

We know something of the history of the ages and the efforts to uplift peoples and races, and we know something of the innumerable schemes,—many of them diabolical, of Priest and King,—methods and remedies that have been made by Pagan, Jew, Greek and Christian, and we know of their failures; to-day, with the flashlight of the new century, they are by comparison as midnight darkness,—a dismal failure.

Failure would have been impossible if one thousandth part of the efforts spent on soul saving had been spent on body saving.

In spite of the curses inflicted upon humanity in all ages by Popes, Kings, Priests and their followers, humanity has come to a recognition of itself, and this recognition has come up through trials and tribulations of discovery and science, in spite of all governments and religions.

Man is coming to be recognized as *master of conditions, and things*, and in the new life which will be accepted he will become supreme master of all material things, as well as master of ceremonies.

SEX LAW RECOGNIZED BY CATHOLICISM.

Catholicism indirectly acknowledges the importance of a *matured* physical and mental life, in restraining the priesthood from sex expression, but at the same time encourages the women to bear children without any reference to natural law, health, or material environments.

Here we find at least a recognition of the law of restraint, obedience to the physical, that is so universal in the lower orders of animal life.

THE PROFESSIONAL CELIBATES.

By physical comparison the Catholic priesthood are head and shoulders above the Protestant, and this would indicate that some of them lived up to their profession of chastity, celibate life.

It is only necessary to call attention of my readers to facts that we face every day to convince them a change is in every respect desirable and imperative, if

we expect to maintain our present status as a Nation.

GREATER DEMANDS WILL BE MADE.

It will not do to flatter ourselves that even our present position as a nation can be maintained long, resting as it does upon a debauched, reckless, ignorant, sickly poverty-stricken multitude; history shows us that tyranny is ever ready to enslave the ignorant and defenseless; great demands are being made upon our best and wisest men and women; a hundred times greater demands will be made in the near future.

Who are being robbed but the ignorant and defenseless? My contention is for equal and exact justice to all, male and female. We should cease to adorn the present system by any recognition of justice.

We are every day reminded of gross injustice and inequality. We should make our demands for the right, and stand firm.

How far back does the law-breaking, the spirit of robbery date? Certainly to conception, the seed is there sown, the reaping is an every-day result. Every day intensifies the demand for the change here suggested. Are not strong men and women needed to meet the every-day demands? Are we burning them, or the weak and defenseless, the tools, for the brazen-faced, lawless robbers, who are every day conceived in selfishness and born to steal, under the guise of trusts, monopolies and dispensers of the laws?

We must face this question. It makes its demands in clear tones, to every honest, earnest, intelligent lover of the human race, who is struggling, aspiring and expecting a better world and conditions to live in.

In the present crisis the old idols will go down and be forgotten; the struggle to let go will be a trying one; we readily fall into habits of thought, institutions, errors and indifference to our best interests; the results we deprecate, and are ever ready to ascribe the cause to our neighbors, instead of looking within.

“Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.
Some great cause, God’s new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand, and
The sheep upon the right,
And the choice goes on forever
Between that darkness and that light.”
—*James Russell Lowell.*

SEEK THE HIGHEST IDEALS.

“We shall never find the social truth that is able to make us wholly free until we commit the leadership of civilization to the very highest ideal we know. The beginning of social wisdom is in asking whether the collective life, through the heart and arteries of civilization, has made itself responsible for the abundant supply of the uttermost need of each individual, whether it has put all its spiritual and material resources on the side of liberating and unfolding each individual’s inmost possibility. We do not know what communal joy and individual abundance the collective life is capable of, what free and titanic individuality it might produce, until we have risked society in the care of the noblest collective faith. Neither society nor the

individual has had justice done to it until the very best that is in the world has been placed at the service of the downmost man."—*Prof. Geo. D. Herron.*

THE NEW COMMANDMENT.

By Ella Wheeler Wilcox.

"Let Go the Cross!"—Gertrude Runshon.

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I heard a strange voice in the distance calling
As from a star an echo might be falling.

It spoke four syllables, concise and brief,
Charged with a God-sent message of relief:

Let go the Cross! Oh, you who cling to sorrow,
Hark to the new command and comfort borrow.

Even as the Master left His cross below
And rose to Paradise, let go, let go.

Forget your wrongs, your troubles and your losses,
For with the tools of thought we build our crosses.

Forget all griefs, all grudges and all fear
And enter Paradise—its gates are near.

Heaven is a realm by loving souls created,
And hell was fashioned by the hearts that hated.

Love, hope and trust; believe all joys are yours.
Life pays the soul whose confidence endures.

The blows of adverse fate, by larger pleasures
As after storms the soil yields fuller measures.

Let go the cross; roll self—the stone—away
And dwell with Love in Paradise to-day.

CHAPTER IV.

MOTHERHOOD: ITS DIVINE RELATIONS AND EXPRESSIONS.

WE DON'T KNOW.

Recognizing the change indicated in the foregoing lessons to be desirable, the ever-present, common, easy question will be, is the change practical and possible? It is not necessary for me to take or suggest any position relating to this subject that is impracticable or questionable.

We do not know that the present conditions are the best; if we did, we would not be ever on the outlook for something better.

We do not know what the result of right generation for a half century would be, because the effort has not been made; therefore we have no data or experience to guide us.

We do not know the length of time it would take to mature men and women, if they were well born and properly environed for two generations; such experiences have not occurred. We do not know what the result upon men and women would be if our mental and spiritual lives were unfolded in harmony with our best and most complete physical; we are without examples of this kind.

We do not know the effect upon the unborn if every babe was love-born, happily and healthfully surround-

ed until matured. If one such child has ever been thus born, we have no record of it.

We do not know what the result would be if our religious, philanthropic and reformatory efforts should take hold and remove causes, instead of tinkering everlastingly with effects. Has any such sensible work ever been tried?

We do not know how great a revolution would be on our hands if the professions of theology, medicine and law should join the unprofessionals and declare for a redemption by the only method in harmony with nature, as expressed throughout the animal kingdom. And isn't natural law God's law? Are you obedient? Are the professions ready to trust nature, and the God-man, or the man-God?

We don't know the capacity of the humans. They have never been tried. An ancient writer declared we were born only a little lower than the Gods, the Angels. That must have been in a primitive age, perhaps soon after *Adam* (the rib, woman, garden and apple story). In that age it may have been possible and easy to born Gods and Angels, but, may be, because it did not require effort, and a tax on the professionals, the importance of the birth has been lost sight of.

Because we do know our domestic animals have been and can be improved, we make this appeal for the improvement of the human. Not knowing the capacity of man, it is not presumptuous to reason from the known to the unknown; to limit Tesla, Edison, Flammario, Crooks and a score of other scientists is to presume too much.

Prof. Crooks states, as a result of recent scientific investigations, that a square foot of ether outside of our earth's atmosphere contains a force of ten thousand tons. If this is sustained, said force can and will be harnessed by man, harnessed by the man and woman of the new world we are to have.

When all are properly generated, and well born, there can be no limit to the capacity, power and research of humanity.

History informs us of the position and condition woman has been compelled to accept and occupy thus far in the world's history; a royal change is now the imperative demand, in some quarters it is a command and is accepted.

Woman being an afterthought, a convenience for his lordship, man, and this priestly deception early incorporated into the religions that have been handed down to us by *Priestcraft*, (which includes all the clergy), it is readily seen how woman has been kept in the background, enslaved, brutalized, debauched, dwarfed, and a million times crucified by assumed vicegerents of God and the followers of the meek and lowly Jesus. The teachings of this same Jesus have been distorted and made to endorse every crime, the lies, mysteries and myths of priestcraft for nearly two thousand years, and in all that period the church called Christian has held woman in bondage, and she is to-day a slave to the present Christian civilization that every independent man and woman is ashamed of. Think of it? Is it a wonder that the world is full of dwarfs, imbeciles, degenerates and dangerous crim-

inals? And yet millions of Christians seem to be happy and contented as things are. Why not? The priest says they are all right. Is it any wonder we are in a charnel house of debauchery? Is it a wonder that we are brutish, dishonest and false to love, liberty and all the inspiring joys of human life?

FEAR HOLDS THE WORLD IN IGNORANCE.

Is it a wonder that mankind are still in the bonds of fear and ignorance?

Fear appeals to the lowest and most selfish passions. Fear holds the world in ignorance and stupidity to-day. Let us arise and dispel the darkness and gloom of fear.

For more than six thousand years (and who knows that it may not be six hundred thousand) the priestly deception of the origin of man, has darkened the pages of history, and subjected women to the position of beasts of burden, and their offspring of the male order, to play lackey to a class of selfish, deceptive debauched leaders, the Popes, Kings and Priests of the dark ages. The ages have all been dark, black with priestly crimes and selfishness, and are dark to-day wherever dominated by their influence. A better day dawns.

When we turn on the searchlight of sense and reason, we find woman was the mother of the first and second man, of all the Gods and Saviors up to date; yes, all the Gods and Saviors are born of woman as surely as all the divinest virtues; no discoverer, or inventor has yet shown us any other way to produce Gods, Saviors or Angels.

WOMAN FIRST.

Therefore we must conclude that woman was first if there was a first, at least woman was unfolded alongside of man (but not out of his side), and never was inferior (only in brute force), but always superior where intelligent comparisons were in order.

In the new world that is now being made by humanity, women will be queens, not in a material ruling sense, but morally and spiritually. They will be free to love and express it.

DIVINE INCOMPARABLE RELATIONS OF MOTHERHOOD.

When women are humanely born, intelligently environed, and are not expected to mature physically until from twenty-five to thirty-five years of age, and not to enter the marriage relation until thirty-five to forty-five years of age, they will be better qualified to enter into those superior relations, those divine incomparable relations of motherhood.

The generative period, under the new order of reproductive life, will last fifty, instead of twenty years, and human life will be proportionately prolonged. There is no good reason yet given to the world why human life on earth may not be almost indefinitely maintained. It is blind selfish aspiration, ambition, appetites and passions that destroy the life forces, burn and consume them.

THE GODS SECOND THE MOTION.

Life, like the world we live on, is just about what we make it, and mankind is rapidly coming to realize

that man is *master of things*. This is no trespass on finite or infinite rights; we are here to grow and achieve, and the Gods are anxious and willing, and always ready to second the motion.

There is never any antagonism between man and the gods of love, justice and equality; the fight comes in when selfish, deceitful, devilish Gods get control. All the God the author of this book knows about is enthusiastic in approval of the radical change proposed in these pages. Why? Because hypocrisy, deception and selfishness are relegated to the rear; because the lessons taught in these pages are founded upon common sense; because they are true and will stand the test.

FOR A BETTER "COMMON LIFE."

That there are obstacles, and serious ones to any and all great world movements and changes, is to be expected by intelligent workers for a better "common life."

There may be valid objections even if they are not in sight. This proposed change may be characterized as eutopian by some, and as impossible by others in this century; why? Is it too great a step forward for this age? By a large army it will be claimed as asking too much of poor sin-sick humanity. To one and all the writer declares there are no valid objections that can be raised, not one, not one that may not be raised regarding any reformatory movement.

The world is full of a deep-seated longing, expectation, aspiration and demand for just the change this new movement will bring to it.

Every objection that can be raised, will apply to every other effort that is, or can be made to better the condition of humanity.

A GREAT MORAL AND SPIRITUAL REVOLUTION.

To be sure no other movement was ever proposed that was more vital and far reaching.

There never was a day, a year, or an age, when we were better prepared to accept of the best and most radical remedy. For fifty years, yes, ever since this Nation was born, the tendency has been in the direction of a great moral and spiritual revolution that would lay a foundation for a new epoch.

THE QUESTION SETTLED.

The great world of humanity must first be convinced that man is master of things; the past fifty years has demonstrated that man is master, and if master of things, he can master himself, and that settles the question under consideration.

Remarkable strides have been made in the discoveries in the seen, and unseen world all about us; air, water, electricity, telescopes with microscopic attachments, X-rays, and colored photography with their everyday improvements, are a few of the great number of methods and instruments made by man and used to educate the people with what must soon supplant the old, crude methods of the past.

Stated briefly, I would at once put forth every possible effort to prevent another child being born until the parents are *matured*.

Under the present regime, only a few live long enough, or are qualified to become parents; I repeat,

we must in the future see to it that our humans shall be as well born, as are blooded stock. This subject should be studied. it should command the attention and consideration of every well wisher of humanity.

Thus far our efforts to improve the human race have not proved a marked success; to continue in the present ignorant, reckless course regarding the most important subject that ever inspired men or angels, is to invite our destruction.

Thus far humanity have been deceived—led to believe the Gods had charge over the conception and birth of every child born, and that parents were merely instruments in the hands of the mythical Gods of all ages; history informs us of the results.

APPEALS FROM THE SELFISH PLANE.

Up to the present century the improvement made in humanity's physical and spiritual condition has been forced upon the world by the advance in science, discovery and invention; only a handful of the millions and billions have participated in this little advance, but as a result of the knowledge in the improvement of our domestic animals, in discovery and experiment, humanity is now being prepared for the most remarkably important change that this world has ever witnessed, viz.: the re-generation of mankind by *right generation*.

All, or nearly all the appeals and efforts to date, have been from the selfish plane, and we are now reaping what we have sown.

Trusts, monopolies, money kings upon one side, and a cyclone of poverty, starvation, crime and wars upon

the other, are surely in harmony with cause and effect.

THE RESULTS OF CHANGED CONDITIONS.

First, our appetites must become normal, this means the discarding of all stimulants at our tables and fire-sides.

Second, all limitations of dress, from head to feet, must be removed; we must be as free physically as our fellow creatures—our domestic animals.

Third, the first twenty-five years of every human life should be spent in physical culture, the study of nature's laws, and a course of training as thorough and complete (at least), as our fleet horses receive.

Fourth, from twenty to forty-five or until the human is *matured*, every-day lessons should be studied in mental and spiritual science, which will develop and unfold the student to such a degree that knowledge will flow into the unfolded life as readily as rivers flow down to the sea, or as air is breathed into the lungs.

Fifth, the matured man and woman will be workers, practical in every-day life, unfolded to perceive quick, to command and *master all things*, as soon as they have thoroughly mastered themselves.

THE IMPENDING CRISIS.

"The nations are saturated with the idea of a conflict that will change the face of the world, and the centers of power are preparing for the Armageddon battle, while every science is instinct with expectancy. We are politically and economically reaching a universal deadlock in which industrial and national competition will no longer work, but will literally block

the wheels of the world. It may be that we are actually coming upon the time when the fraternization of the nations with universal cooperation in production and distribution and with free individuality for all men and all peoples will be the only way out of the world crisis. So full of heaven is our dust, so charged with messianic forces is our social atmosphere, that it would seem as if the world-making motive of Jesus were about to liberate itself in combinations of faith for economic association and daring social adventure. And who dare say that the next great shock of civilization may not precipitate the revolution that is to disclose the world as the kingdom of heaven and God? Who knows but what the dynamic of love which has been the hidden force of life and labor and history of the ages may suddenly come to its royal reign in human life?"

PROF. G. D. HERRON.

CHAPTER V.

THE RESULTS.

To portray results of the change suggested in these pages (from the view point of the author) is not a task, but a pleasure that is desirable, and will be faithfully performed. Without thought and experience along the lines that lead to a just consideration of the possibilities of a race redeemed, any and all efforts must be comparative.

First, to be born healthy and happy, to grow and unfold to maturity without sin or sickness, would certainly be a desirable change; it is possible, it is the

demand of the hour. This may be labeled result number one.

NO DWARFS OR DEFORMITIES IN NATURE'S CREATIVE METHODS.

Second, to be born free from sin and sickness is exactly in harmony with the aspirations and inspirations of honest independent people,—the unselfish thinkers—the agitators of this age for equality and brotherhood.

Right generation signifies only obeying, conforming to the natural laws of life as expressed by the animal kingdom. Everywhere in nature except in the human animal, the female decides the question of multiplying and replenishing the earth; there are no bastards, no child born with a *brand* upon its forehead in nature's kingdom; no unwelcome additions, and seldom, very seldom are there any miscarriages, dwarfs, or deformities, in nature's creative methods. If we had sufficient imagination to reach the results of honest, just, right living for one generation, the question of the proposed change would be settled at once and forever.

A REDEEMED RACE.

Third, if our spiritual, and perceptive faculties were now sufficiently unfolded to feel, and see the results of the change now demanded by clear thinkers and seers, the new world would be sufficiently complete for the occupancy of a redeemed race.

EDUCATE AND RESTRICT.

Humanity as a whole, has no conception of the results that will follow an improvement of the physi-

cal and material condition of all the people; take the packs off the backs for one generation, for a half century, and a new race of free, liberty-loving, law-abiding people would take the place of the present enslaved and criminal lawless multitude. Educate and restrict the inhabitants regarding the mighty responsibilities of right generation.

Efforts to educate and restrict humanity have been made in all departments of life, excepting only the most important.

What one subject in life is of as much importance as giving birth to innocent helpless children? By what effort on our part can we add a greater curse than by continuing the haphazard methods of generation?

WHY NOT?

Nature is kind and ever ready to respond to man's gentle touch; educate all to touch the right keys for harmonious vibrations; restrict every person on earth from violating nature's laws, why not? Has any living person the right to add discord and inharmony to the world for any selfish purpose, by violating the most important law of human life?

NATURAL RELIGION WILL REDEEM.

The religions of the ages have resorted to selfish rewards on the one hand and hellish fear upon the other; it is my opinion that no other influence has done as much to demoralize, enslave and make criminals, (for saints to care for) as religious dogmas.

The natural religion of this world, will redeem it from sin and sickness, and all the hells, heavens,

mysteries and myths of the ages. Natural religion is a common inheritance, and is all-inclusive.

Fourth, as soon as humanity straighten up, and take a fair, square look at themselves, their capacities and inalienable rights to life and its full expressions, when once shown what mountains of glory and strength nature has in store for them, they will leave the mole hills of selfish ambition and ascend the hills and mountains of thought, wisdom, justice and equality, and lay hold on the things that belong to them.

Fifth, the results of the change from a world of sin, sickness and almost universal debauchery, to one of law, order, justice and equality, will usher in the millennium so long looked for, a millennium of brotherhood, of equality.

Marvelous results will come in rapid succession as soon as humanity turn their faces towards justice and equality.

First unfold to discover, and then obey the laws of life, is all that is required to regain rights physical, mental and spiritual; thy kingdom will then come and be done on earth, as on all other worlds. Everybody will have a kingdom of their own.

DIVINE ASPIRATIONS.

We contend that a great physical change is demanded, it is in the air, and will come as a revelation to millions of anxious souls; a revelation that appeals to the highest, divinest aspirations, and will not require myth, mystery or dogma to ensure a hearing; no, it will not need to be veiled, its appeal is to our reason, and will be considered.

A SUPERIOR RACE.

When humanity are naturally generated they will become a superior race by contrast with our present debauched, deformed expressions.

In one century under the law of right generation, right living, and the present and past, civilization would be classed with the cave dwellers and mound builders. We are a race of degenerates and do not realize it.

THE COMMON INHERITANCE OF ALL.

In the changed conditions, man the *master* will be limited and restrained only by ignorance and incapacity. Myths and dogmas, and their fearful influences, have had their day and say.

Time and eternity, the present and future are one, and are humanity's inheritance; fear is rapidly losing its blighting influence.

Revelation, inspiration and aspiration are results of growth and an unfolded receptive life, *the common inheritance of all*.

The day has passed when Popes, Priests, Doctors or Lawyers can enslave humanity by myths, mysteries and deception.

Right generation will invite and involve the most powerful forces and loving blessings.

INCREASE OF INHABITANTS.

Sin and sickness are abnormal expressions, they will be relics of a selfish ignorant age at the close of this century.

Only about one in ten of the children born under the present conditions, live to maturity.

In the new world that is being born, nine in ten will live to maturity and a ripe old age, which will mean one hundred and fifty to two hundred years; this will certainly be a new world for humanity. This will mean too, a marked increase in the number of inhabitants that will people the earth. Under the new order, there will be room for five times as many as to-day inhabit the earth; why so? Because extreme selfishness will give place to justice and equality.

By mastering appetites and passions, we at once abolish sin and sickness; every one will live to ripen like the fruit and flowers, and die without sickness.

THE JEWS.

Religious efforts have failed to improve humanity only as they have recognized the necessity of care for the physical body.

The Jews have maintained health, race characteristics, long life, and good morals, by obeying or recognizing some of the laws that relate to every-day physical life. The change to the new order of life will *result* in an all around improvement.

The tendency is (certainly setting in) towards a physical as well as spiritual re-generation along natural lines of thought and action. It is the height of folly to think of divorcing the natural and spiritual man; that day has passed. Man is more than physical, he is mental and spiritual in life and expression.

MUST WALK THE CHALK MARK.

When appetites and passions are once mastered, the new order of expression will supplant the old; instead of any sacrifice made in adopting the new order, we

will discover that the sacrifice will surely be on the side of continuing in the present slavish condition.

There can be no atonement: that dogma, taught as a retreat in the future, is surely a back number. We must reap what we sow. We must walk the chalk mark, and pay the debt for every transgression.

SCIENCE, PHILOSOPHY AND REASON.

Humanity chained to the old influences have lost their birthright: when released by the light of the new order of things, will soon regain normal position and relations. Science, philosophy and reason are still free, and are our inspired leaders. As a result of the great changes on the way, inspiration, aspiration and revelation will be guides and every-day educators.

Wisdom, justice, liberty and equality, are sure to be recognized by the advocates of the new order of life.

The new race of men and women will be infinitely superior to the dwarfs of this age.

Satisfactory results will attend every effort put forth in harmony with universal law, and will be quickly recognized. Propagandism, and proselyting will not be necessary in the revised order of life.

A new world, full of practical exalting ideals will inspire all unfolded to comprehend: old standards resting upon sandy foundations, will be rapidly supplanted by ideals and demonstrations of science, the science of practical life. *Raise the standards and exalt the ideals.*

CHAPTER VI.

OBJECTIONS AND OBJECTORS.

Substantial well-considered objections will be considered. (Send addressed stamped envelope to the author, P. O. box 328, Chicago.) The carping critic will not be noticed.

Is there one well informed man or woman in the city of Chicago, the State of Illinois or the United States, that is not in favor of the physical, mental and spiritual improvement of humanity? Have they any better suggestions than are taught in this book?

Is there an intelligent family that has not wished a hundred times that people could be made better, could be uplifted in Chicago and all over the earth?

Is there one clergyman, doctor or lawyer that would not hold up both hands if a change, a great change, could be made, one that would revolutionize the moral status of Chicago society, to such an extent that clergymen, doctors and lawyers would be out of a job? Is there one saloonkeeper with a family that would vote to continue the present immoral, criminal conditions in Chicago?

Is there one of our monopoly wholesale or retail merchants, manufacturers, financiers, or any class of clerks, assistants, including employers and employees, from the head officeholder of the city down to the street sweeper, that would honestly object to having the city regenerated from top to bottom, by nature's own hand, equal, free, natural methods?

All the cities of the world are invited to consider the above query, and solve this all-important problem. If humanity can be re-generated (who for a moment doubts it?), was there ever an age, or epoch, when the

demand was as imperative as at this date? If right generation will redeem this world from sin and sickness and the train of disasters and troubles that now afflict and control us, who can be found possessed of good common sense, that will oppose such a movement?

What is the significance of the marvelous mental and spiritual discoveries in the past half century if not for the uplifting of all humanity? Does it only signify more ignorance, sin, sickness, poverty and debauchery on the one hand, and more lords and millionaires upon the other? Can objections be raised by any class of reformers who claim to be progressive? What objection has the Pope to nature's commonsense methods of uplifting humanity here and now?

What objections have the Protestant clergy to restricting man to the same law that governs the propagation of animals by intelligent stock raisers? Have the religious teachings and influences tended to perfect the human races as science has the animals, by restriction, and obedience to the law governing animal life?

Is there one reason why man's sex passions should not be governed and restricted as well as his selfish passions? Will it not be sensible to limit the propagation of criminals, by conforming strictly to nature's immutable laws, rather than be subject to the result of transgression?

Pessimism and conservatism on the one hand, optimism and radicalism on the other have mystified the masses, and thus furnished a glorious opportunity for the selfish and unscrupulous to secure just the conditions necessary for the accomplishment of the object so long sought for, and for which we now pray "*good Lord, deliver us.*"

Subjugation is an instrument of the selfish and unscrupulous, the outgrowth of pessimism, which is the

opposite of optimism. Pessimism (sometimes designated conservatism gone to seed) is rapidly approaching a point of culmination where every expression and relation of life is affected; in many respects it may be considered a life struggle with millions of people; it may be compared to a great tidal wave, and in many respects seems irresistible.

Will my critics and objectors give the world a suggestion more certain, more practical, for the redemption of the physical man, than the one here proposed?

This is a day, an age, of the most reckless regard for human life on record. Life, love and God are one. Is it not time to reform the human race from base to pinnacle?

FEAR, FORCE AND LOVE.

My objectors may seriously consider conditions and methods as they are. One method of the Christian religion for limiting and restricting crime and sin, is fear; fear is one of the most depressing and destructive of influences.

Another method of Christian civilization is the method of force. So we have force and fear, twin powers of darkness, held out to the unfortunate as an inducement to be good, and do good. Boiled down, the present inducement offered by saint and sinner to the ignorant proletariat, is fear. It has failed, it will always fail, and must be supplanted by the laws of love, justice and equality.

Mystery, myth and tragedy have ruled the religious world for ages, but to-day *reason* comes, and by its clear light darkness is dispelled.

That the myth and tragedy of the past may not be repeated, humanity must claim, protect and defend their birthright. This, man can do, and there is one sure way—is there more than one? Will our objectors answer? There can be no doubt about results.

The universal demand points clearly to a change re-

garding conditions of the "common life." Surface efforts of the past have failed to uplift.

The change herein proposed is in harmony with universal law and order; is man's divinest conception; it is in harmony with the law of health, in accord with infinite love, force and expression, so far as we are able to comprehend.

Master appetites and passions husband all the sex forces and permit woman to be supreme ruler of her own life and every expression physical, mental and spiritual. All this is just and wise, and will result in a redemption (without re-generation).

"No evil propensity of the human heart is so powerful that it cannot be subdued by discipline."

"In every man is the slave of God—woman is the slave of man—and the sweet children are the slaves of all."

SENECA.

"Religious despotism binds him who exercises it no less than him who is its victim."—*Sentinel of Liberty*.

We antagonize and dislike some people, because they will not allow themselves to be used.

A PROBLEM TO SOLVE.

To deprecate paganism, to decry barbarism, to legislate and severely punish criminals, to doctor and tinker effects, to waste time and talent upon soul-saving schemes, ignoring physical bodies, to shut eyes and ears to the *realities underlying causes and sources* of present conditions, political, religious, social and economical, is it not to invite and ensure our destruction as a great and leading Nation of the World?

CHAPTER VII.

ADDITIONAL FACTS AND SUGGESTIONS.

At the outset, I have the reformatory, common-sense portion of humanity as aids and supporters. If

all humanity were properly generated, re-generation would be a myth.

Only a little history is sufficient to prove that humanity has grown and advanced but a trifle, if any, in many thousand years, as to the best way of improving physical birth, of being well born.

Is this not an important subject? How much are we in our boasted Christian civilization and republican form of government in advance of barbarians? Are our children born under as favorable conditions, with as much thought and care as the blooded stock on our farms and ranches? Let the stock raiser reply. Perhaps the children of the Eskimo, Indian and Chinaman are better born physically than civilized children.

Only those conceived in love and desired can, by any possibility, bear the marks of right generation.

Criminals, angels and gods are conceived and born, and generation is the first step which sets the seal of the result.

Shall we continue in our present haphazard expression, or turn and take lessons from nature? We are not "poor worms of the dust," but are all natural expressions of infinite love.

No especial dispensation from the gods or saviors is required to set in motion a reform that touches the secret springs of life, we need only to obey the laws of nature; if we fail to recognize and obey nature's laws, judgment will surely overtake us. We will surely reap what we have sown. All the gods and angels in heaven and devils on earth can't save us from our just deserts. There is no mystery or myth about the law of cause and effect.

Selfishness, ignorance, appetites and passions even if considered hereditary, will not modify, atone for, or in the least retard the vengeance of violated natural law

The world has been cursed and damned by religious

teachers, holding out a pardon for violated law. After death a blood atonement was promised. This lie, this Christian myth and mystery, has kept the masses in ignorance of the truth, that would have made them free from the results of degradation, crime and slavery as everywhere met. A change is needed right here, and at once. It must and will be far reaching and pronounced.

AMBITIOUS REFORMER.

Enroll under the banner of "right generation," and you have a foundation for a life work which will never lack in aspiration, inspiration, or a glorious opportunity to advance humanity on and up to their birth-right.

Man as master includes woman. The two kingdoms are naturally one, but man as an individual will not rule woman in the future as in the past. The free, full-fledged man will have no desire to restrain or enslave any living creature. The day of the barbarian is passing.

The golden rule, if lived by those supported to teach it, and to set a practical example by living it, would tend to prevent the birth of criminals, dwarfs and imbeciles. Nature, or nature's god, will aid us in this mighty revolution.

Every important reformatory suggestion, aspiration and far reaching sentiment of saint or sinner, expressed or unexpressed by new world teachers and leaders, is involved in the changed conditions and relations of the "common life," called for in these pages.

Weaklings must come to the front or go to the rear. The divide is reached—a transition, a crisis, is recognized. A culmination is seen and felt in all the varied lines of life. A brilliant future is awaiting every strong, faithful, fearless lover of the human race. Put on, or lay off your armor.

COURAGE REQUIRED.

It requires more courage to let go of old traditions and superstitions and demand demonstration, to slow down and think, than to take hold on living, ever passing demands of everyday common experiences of mental and spiritual inspiration of this or any period.

In abolishing *serfdom* and chattel slavery during the past century, in Europe and America, we did not reach the cause. We changed the form, but increased the cause in the change. We now have ten slaves where we had one in 1860. We increase our slaves with every birth. Wives are still slaves to brutal, degraded lust and passion, and the fruit of such trees is slavery and degradation.

It is folly to expect any change for the better until standards are raised. Nearly all societies, moral, religious, social, political and reformatory are keyed upon the selfish animal plane. To expect an advance to a higher plane of expression without a changed standard is to be disappointed.

This century is to be humanity's full and everlasting regenerator. Every advanced thinker, seer, prophet and singer is inspired with the thought of bettering the condition of the great brotherhood of mankind. So, let your aspirations and imaginations have wings. You haven't the capacity to imagine the struggles and glories in store for the new world, the foundations of which you are invited to assist in laying so deep, and so high, that the shifting sands of time, or the cyclones of unseen forces will not be able to disturb.

TRAGEDIES AND TRIUMPHS.

Love, life and liberty are a trinity of desires and expressions, that have given the world its inspirations, aspirations and tragedies, as surely as its triumphs.

Justice, liberty and equality will receive just recognition in the new world we are now building.

An earthly heaven is an utter impossibility under the present order of society; without a thorough revolution in church and state, it is a waste of time and talent to even pray for it.

In the new world evolution, the slaughter of the unborn (as practiced to-day) will be considered the great crime of civilization.

All killing of animals of the earth, birds of the air, or fish of the sea for food or adornment is now classed as criminal and barbarous by a large number of people who have time and courage to consider the subject and its effects.

Before the next century is born, those who still live will be amazed to learn that their ancestors at the beginning of the century were so brutal as to slay and eat their fellow creatures.

Animals and birds will become domesticated if kindly treated. The changed conditions advocated will influence all the lower orders of life.

Man as master of things will rule all, in love, justice and equality.

WOMAN MASTER AND MISTRESS OF HERSELF.

To hold women in their present enslaved condition as regards maternity is to invite devils into the world to make business for lawyers, doctors and clergy. Add to the above penitentiaries, jails, insane asylums, police and standing armies, and is it any wonder that the workers (the producers) object to being taxed—robbed—to support such a gang of—what shall I call them?

Change the order, good friends: make woman master and mistress of herself and her surroundings, and angels in human form will be born, and all of the above—what do you call them?—will be out of a job, and can go to work and earn an honest living.

Wars are often the result of passion and selfishness.

The new order will put an end to wars, as reason instead of passion will dominate life expressions.

Revolution, stimulated by selfishness, dominates the world material, and will continue to rule mankind until the great change comes, until man is uplifted.

Millions of human beings are required in the sifting process of to-day, to find one Lincoln, Susan B. Anthony, Florence Nightingale, Gladstone, Jenny Lind, Emerson or Cady Stanton. Only a few reach the possibilities that a majority may reach. The multitude go down under the present unequal regime. The fittest only, in selfishness and brute force, survive. All this is in harmony with natural law, and will continue, until revolution and evolution shall change the order of human life as manifested at this date.

Our standards of character are as false as our business methods. In fact, the lowest standards are often sought for and placed at the head of the column.

The standards of religion, business and government must be raised. Parasitical paupers should give way to justice and equality. Thus far kings, popes and rulers have failed to make a world worthy of man's natural demand and capacity to enjoy. Raise the standard is the order of life.

Spiritual demonstrations in the past fifty years have taken the place of faith and belief in continued life after the demise of the body. This important change from belief to positive scientific demonstration is revolutionary because of its educational influence. It demands a correct life here and now, teaches the importance of a clean, rational, moral life this side of the grave, as a necessary preparation for the higher spiritual life. This view is endorsed by the writer after a thorough investigation.

NOT A SIGN OF CIVILIZATION.

Lynching and burning of criminals at the stake, without trial, is on the increase. This is not a sign of

civilization, but low down barbarism, and is not confined to any special locality. There must be a cause for such savage brutal expressions. Do they not point directly to a degraded moral condition of the people who submit to such unlawful acts? For that class of criminal results, is it not high time to seek the cause? *Our moral standards must be raised.*

One of the first subjects to consider and change is the almost universal *premature maturity of children and youth*. The present system and methods are destructive and demoralizing. If one stops to think, it will be seen to be a hot-bed method.

Every conceivable scheme and effort is made to develop, educate and advance children to maturity, both physically, mentally and spiritually. Stimulants and stimulating influences are drawn upon to make men and women of children. This may do for a show, but it will not result in developing men and women suitable to become parents.

There is a cause for all things, so say the philosophers. Surely there is a cause for the great increase in suicides and murders so common and alarming at this date. Without hesitation, the writer declares the cause will be found in the condition of the mother during the gestative period.

If good seed is sown and the life is properly ordered and cultured, favorable results are sure to follow.

"The experience of the world is slowly getting hints of an economy that finds justice in equality, goodness in liberty, safety for all men and things in the giving to all men of all things. We are just beginning to wonder if the true way of liberating and completing each man's life is not to make his *bread and art* as sure as his sunlight and air; if the final way of curing men of the desire for more than they need is not to make all that they need certain and priceless."—*G. D. Herron.*

COUNT LEO TOLSTOI.

"The published statistics of England show that the average longevity of persons of the higher class is fifty-five years. The average duration of life of the laborer and servant is twenty-nine years.

"Knowing this—and we cannot be ignorant of it—does it seem possible that we who profit from this work, should have a moment's tranquillity of conscience?"

"The love life demands a strenuous spiritual surrender compared with which the most exacting conversion ever demanded by the church is trifling. It is the love quality disclosed by the Father, whose perfection was in making His son to shine upon the evil and the good, and in sending rain upon the just and unjust. It is the concentrating of life in the love will that makes no demands on the universe save the right to love and that asks no reward for love save the joy of loving.

"You can at once begin most anywhere, with whatever work you may have in hand, to make your life a love confession and a love adventure, no matter whether you be a trust manager or a wage slave, a house drudge or a fashion plate, a hired scribbler or an academic machine. And until you begin it nothing is worth while. It is not important that a man succeed at anything, that he make himself comfortable or that he be this or do that; it is only important that he live, and he lives only as he loves—loves for no gain but the gain of loving. It is not important that I have a good name or be well thought of; it is not important to know many things—the thing of importance is that I make my life a communion with the fundamental principle of my being, and that is the love principle.

"We are never really free until we have given the leadership of our life to the very highest within us, so that we and it are one, committed to each other at all

risks and at all costs, eager to die and rise together as often as need be or without end. This is likewise true of the collective life, where we fail of social truth and freedom because society has not the faith to take risks."—*Prof. George D. Herron.*

The Jews have demonstrated that humanity can be physically improved by living in harmony with nature's health laws.

The moral and religious expressions of the Jews are superior to the Gentiles. Very few criminals or degenerates are to be found in their ranks.

They discard unhealthy foods and habits. Pork, one of the most taxing and destructive foods, has been discarded.

The Oneida Community in thirty years revolutionized the physical status of their followers, by adopting health laws, by restraints and limitations. They were a model community, outliving sickness, poverty, prostitution, crime and degradation.

The sifting of the centuries is going on. There is a coming down as surely as a going up. Lower as well as higher thoughts. The physical and mental status, as well as the spiritual, make their demands.

Granting the higher thought thinkers the greatest freedom in language, with justice to all others, we find broken links in the chain of life not easily joined by higher thought theories. To divide, or ignore, everyday life necessities and expressions is, to say the least, confusing. To declare the unity and universality of all things, and in the next breath to try to ignore physical existence, our everyday struggle with things does not stand the test of common sense, saying nothing of recognized exact science.

To declare "all is matter" is a material view; to declare "all is spirit, there is no matter," is equally absurd.

Matter and spirit are necessary to our external

world expressions. That much we can readily understand. What more can our higher thought thinkers add to, or take from, spirit and matter?

In writing of the higher thoughts we infer that there are lower thoughts. Such views are erroneous, misleading. We may have advanced thoughts in certain lines, but to call them higher or lower by comparison is confusing to the ordinary student.

Because some one may have a vivid imagination, and language to color and portray thoughts so they become attractive and inspiring, it does not follow that they express the truth, or that we should label them high, divine or angelic.

Is it not wisdom to connect the higher thoughts in some way with the lower order of expressions, and thus uplift the new world we are now building?

WHAT SHALL WE DO TO BE SAVED?

First: Change the order of your own home life, and adjust it in harmony with your highest and holiest convictions. Let your everyday example become an everyday teacher.

Second: Discard, as fast as you have courage and strength, every custom, habit and method of common life that limits, restrains or binds you to any or all old systems of religion, government and society, that have proved to be methods of dividing and enslaving humanity. Question every method of your church, your city, state and national government.

Demand a reason for every requirement of priest, doctor or lawyer; give your reason and commonsense freedom to test all the malign schemes of the doctors, mythical and mysterious teachings and habits of priests, and their methods of salvation and support. Go the bottom and never accept of one single lesson regarding what has been labeled *sacred* unless it appeals to your reason.

Don't be frightened and fooled by priests of any

order, high or low, or by lawyers or doctors. Every honest, sincere member of either of the recognized professions will thank you, holding you in high esteem, for your demand that a good, clear, commonsense reason be given for all that they ask or require of you.

Follow *this advice rigidly* in all your dealings with the professions, and a revolution will be on that will redeem the race.

Third: Face the fact that there is a *cause* for the present flood of degenerates. Face the fact that Christianity as a system of redemption is a failure, that if it had been lived as taught by the man—not the God—Jesus—the go and sin no more doctrine, the brotherhood and equality of all, that it would have proved a redemption from selfishness and ignorance, the underlying cause of degeneracy.

Face the fact that the present conditions and teachings of the Christian church are not worthy of your countenance or support. Learn from history that the selfish tyrant and outlaw Constantine was the father and originator of the present Christian organization. Remember that the Christian church has ever held women as menials—slaves—as subject to man's will, wish and desires. Women have been held as thoroughly slaves in regard to sex expressions by the church as were the negroes before their emancipation.

Fourth: Question rigidly every claim made by the church, and accept no more than appeals to your common sense, backed by everyday experience. Remember the church has been compelled to give up their brimstone hell, a visionary heaven in the skies, a blood Savior of sinners, a three-headed God, and nearly all their salvation schemes which held the ignorant in fear of their mythical roaring devil, and a long list of old granny stories invented by priests to frighten the innocent, confiding masses of all the ages.

By their deceptive schemes and methods the

churches have secured maintenance. Untold millions have been drained from the ignorant dupes of the church, and millions of honest heretics slaughtered for Christ's sake. Yes, for the sake of the man Jesus, who was willing to die for the sake of life, liberty and equal and exact justice for all humanity.

Fifth: Here we are, a race of degenerates, a race of barbarians. Do you say barbarians? Yes, I do most emphatically, and of a low order, and will refer to statistics to support my statement.

Lynching and burning of humans alive is a low order of punishment, below the most cruel animal in any age of the world. These terrible tragedies of lynching are common in the United States, and are not confined to any particular locality.

There are on an average two a week of these awful scenes of lynching and burning alive. These atrocities are winked at by our President and his counselors, our national and state and local law-makers and executors, and the Christian church. The church as a missionary organization takes no notice of the human brutes and degenerates at their doors, but hunt for foreign sinners. They are as mum and dumb at home as the beasts of the field. They howl about anarchists if they attack and destroy the leaders, but are dumb regarding the terrible burnings and lynchings of almost every day occurrence.

Six hundred and fifty-one (651) of these community murders since 1896.

Is it not plain to be seen that the time has arrived for a change that will reach *causes*, that will touch the bottom of the government, church and society that so thoroughly rule and influence the masses?

Sixth: "More hell must be preached, or our influence and support will be cut off," said a number of preachers at a convention for devising ways and means to increase church attendance. Yes, it is easy for

clergymen to preach what they do not believe or know anything about. This is as common and easy as their holy days. They do not deny the fact, but confess they have been guilty when turned out as heretics.

Hypocrisy in church and state has grown to be considered one of the fine arts.

Seventh: Fear, one of the greatest curses of any world, has been the cornerstone of the Christian church for more than a thousand years. The order from on high has been, love our mythical God one day in the week—our holy day—and fear him and his devil and hell, six days. As a result there are born six devils to one angel. It is this point that I mean to make plain and *emphatic*. There are *causes* for our present degeneracy. Who will deny it?

Is it not high time to seek *causes* wherever found? If the Christian church and government of America desired to change the present order of life and thought, from our present state of crime, hypocrisy and degeneracy, could they not do it? If the church alone desired a change could they not bring it about? What is to hinder our government in changing from a low order of barbarism in its execution of law, to one of *real civilization*?

But what would become of the professions if the people became civilized? What would become of the 100,000 doctors of the United States if the people all became healthy, or of the lawyers, if the people cease quarreling, or the clergy, if the people were taught love instead of fear, truth in place of falsehood?

At this date (1901) the church wants their God put into the United States Constitution. They are working for that purpose.

The doctors want to bind the people to support a medical monopoly. No greater curse could be conceived of, because it involves life, health and liberty.

The lawyers are desirous of inflicting more laws and those more intricate.

There can be but one valid reason for this, which is to so thoroughly confuse and distract the people that they will violate the laws more readily, and thus increase business, also create a demand for experts.

Experts in the professions are in demand, and is just as true of the professions of law and theology as of medicine and surgery. It does not signify who the subjects to be experimented upon are. It's the bank account behind them that is surely considered.

I take no pleasure in criticising present conditions. I would much prefer to portray the lives of highly unfolded men and women who have been born into the spiritual, who know *their* redeemer, who are freed from fear of an angry God and a roaring devil with a hellish attachment, but my subject calls for the plain, unvarnished truth, and is of such vital importance that only clear, pointed language fits the discussion, or the purpose of this effort.

Not a shadow of doubt, nor a tinge of hypocrisy, not a breath of deception, direct or indirect, not a word to smooth or modify the naked truth, not a muzzled thought or expression, has been written on the previous pages to mar the harmony of truth.

I request the reader to carefully peruse the following corroborative quotations selected from the press—mostly of the United States—of every shade of politics and religion, science and society, endorsing the trend of this book. They will stimulate and strengthen the critical, careful student of the times, surprise the heedless, conservative old foggy, and enthuse every wide-awake, up-to-date lover of his country and all humanity.

The eighth and ninth chapter contain much solid food—thought food.

Our first duty in regard to any change or reform is

to inform ourselves of the facts and conditions of the laws and customs of the state and society we desire to deal with.

AGE OF MARRIAGE LAWS.

Nineteen states of our Union permit female children to be married at twelve years of age, eight states at fourteen years, five states at eighteen years, ten states at fifteen and sixteen—more sixteen than fifteen. Nineteen states license boys to marry at fourteen, fifteen states require the male to be eighteen to get a license.

As soon as equality is recognized by law and society between men and women they will be attracted to each other by the infinite law of love. Love will dominate instead of selfishness; harmony will take the place of discord, and men and women will become a law unto themselves.

Equality and equal rights will do away with restrictive laws and selfish barbarous expressions, which stare us now in the face at every turn of life. Open wide the gates of the new order of life, the new world we are going to have, if we do our duty to ourselves.

Nothing is of more importance than a change in our marriage laws. Children, male or female, should not be licensed to marry.

The licensed age should not be less than twenty-five for male or female. This should be the first step taken by our state legislatures.

The first step of the reformer, as previously stated, is to delay marriage until physical, mental and spiritual maturity. By obedience to this higher spiritual law sin and sickness will be overcome. We know of no other way. Sow good seed.

The author does not expect a rapid change; does not desire it. This book will start many vibrations upon a new and higher plane of thought and life. The subject is too vast and comprehensive to take on the bustle

and noise of a fad. As previously stated, it is thoroughly revolutionary, and will from this date on agitate and inspire revolutionary thinkers.

The constructive forces inhere in the female, and the destructive forces in the male; therefore all permanent advance must come from the female side of life. Consequently woman is to be redeemed from her present ignorant, dependent, enslaved condition. She has been many thousand years ruled and dominated by the selfish, destructive male force. Therefore it will take time and struggle to reach justice and equality for woman, but the ball is moving, the race has begun, and the result will surely be an advance for women, which signifies an uplifting of humanity.

Tolstoi says:

"Woman the tempter, but freed and redeemed she becomes the constructive force and influence of society.

"The tempter because of her enslaved condition, because of her environment, and not because of her inherent nature. Freed and unfolded, she becomes a redeemer, a savior of humanity, thus regains her birthright."

Slavery was called the twin sister of mormonism. It has been the twin sister of all shades of crime and debauchery in all ages of the world's history.

DIVORCES ON THE INCREASE.

This is a favorable sign from our point of view. To make divorces easy and restrict marriages will raise the standard of the "common life." Divorces in the United States in a single year were 23,472. In the State of Indiana, with only a population of 2,516,462, there were 24,009 marriages during the year ending June 30, 1901. Number of divorces the same year, 3,009, or about thirteen per cent of marriages.

Only the background of the picture of life is made.

Let us complete the great work, soften the shading, let the finishing touches be brighter and more inviting. Give us more light that we may see the glory and transparency of the new world picture.

The only religion that will secure recognition in the new world we are making, is right living. Professions, beliefs, myths and mysteries regarding gods, devils, hells, saviors and heavens will all be relegated to museums, relic department.

The manuscript for this volume was ready for publication on the 20th of October, 1901.

Unavoidable circumstances have delayed its publication until March, 1902. No changes or additions to the text have been made up to the date of publication; I have been agreeably surprised from week to week by the large number of articles appearing in the daily and weekly publications, directly or indirectly treating upon the subject that has urged me on to its final publication. I have added a number of quotations from eminent writers and speakers, and could have given double the number had space permitted. The quotations show the trend of independent thinkers, are also corroborative evidence of the general tendencies.

“A LAW TO DETERMINE WHO ARE UNFIT TO BE MARRIED.—THE NEW LAW.”

CHAPTER VIII.

MARRIAGE AND ITS RELATIONS CONSIDERED FROM OUR PRESENT-DAY STANDPOINT.

THE TEXT.

“Be it resolved by the General Assembly of the State of Indiana, That it shall be the duty of the Governor of the State of Indiana immediately upon the adjournment of the present session of the General Assembly to appoint five persons, eminent in their respective professions or spheres, two of whom shall be physicians and one of whom shall be a man learned in the law, and two of whom shall be women who have been married and are mothers.

“It shall be the duty of the Commission to investigate and inquire into the laws pertaining to marriage and divorce, the physiological and hygienic effect of marriage under certain conditions and circumstances upon the offspring and society, and what are the rights, powers and obligations of the State in the premises.

“It shall be the further duty of said Commission to make full report of their investigations under the provisions of this resolution and their conclusion reached, together with such recommendations relating thereto as to measures which may be adopted to remedy or mitigate evils now existing, which result in great domestic suffering and infelicity and entail great expense upon society and the State; also to prepare and submit as a part of their report a remedial bill for the consideration of the General Assembly of the State, which report and bill shall be submitted to the next regular session thereof, to be held in the city of Indianapolis in 1903.

“It shall be the duty of all public officers or other persons to assist said Commission in acquiring the information desired by answering questions and exhibiting records and in all other proper ways.”

Should people who are unfit to marry be allowed to marry and reproduce their own and their hereditary mental and physical misfortunes “unto the third and fourth generations” is a question of theory which is about to be put upon a practical legislative basis by the State of Indiana.

The author of this resolution is Senator Thomas J. Lindley. The idea back of the bill is to make the offspring of the Twentieth Century strong, pure and wholesome in the Twenty-first. It is radical, as he himself says on this page, but it is worthy of grave consideration. The Legislature of Indiana is in earnest, and on this page is the Senator's rough draft of the questions that should be put to any man or maid that intends to mate. Mrs. McKinley is very much interested in Senator Lindley's bill and has written him a letter of encouragement.

We present to our readers to-day, for thoughtful consideration the bill itself, the Senator's reason for introducing the bill and a view of the whole system by Mrs. Ella Wheeler Wilcox.

STATEMENT BY SENATOR LINDLEY, FATHER OF THE LAW.

For a long time my attention has been directed toward the necessity of having as much attention paid to the breeding of human beings as was devoted to the breeding of stock. On my farms I use science on animals that are not suitable to breed from. I reserve the very best. If I did not my stock would run out and I would go to the poor house.

There is complaint against the present divorce laws. Divorces are too common. Everyone is allowed to mate and breed. Why not restrict those who are unsuitable to breed for the good of the human race?

The commission should provide for physical examination of all desiring to marry. This would include their racial tendencies, moral, mental and physical condition, whether they are of sound mind, free from chronic deadly diseases and not moral degenerates. If the several governments would devote a little attention to this subject for a few years two generations would see a different people on this earth. It is a radical but sound idea.

I am thankful for the opportunity to endorse Hon. Thomas J. Lindley's open-door divorce resolution, and restrictive marriages.

BY ELLA WHEELER WILCOX.

(Chicago American.)

Indiana has given the world many illustrious names, and now it is giving us evidence of good brains and good sense in its Senate.

This body passed a bill on March 4 which, if carried into action, ought to be of benefit to humanity in future generations.

It provides for the appointment of a commission by the Governor, which shall be composed of two women who are mothers, two physicians of conceded ability and one attorney of high standing, who shall prepare rules for the government of officers in the issuance of marriage licenses and of ministers in perform-

ing ceremonies; and examinations shall be made of all applicants for licenses, and no marriages shall be celebrated in the State unless the requirements are complied with. The idea back of the bill is to require physical examinations and an inquiry into the parentage of the applicants, to the end that their union may be prevented in the event that conditions inimical to the welfare of society should be foreshadowed as a result of marriage.

This will be a most difficult bill to put into practical operation. It will be resented by lovers, and there will be a revolution in Cupid's kingdom when the first "examining board" undertakes to perform its offices.

Eloppements will no doubt increase for a time, and the marriage fees of clergymen in Indiana will decrease as those over the border will augment.

Nevertheless this bill will set people—old and young—to thinking on important lines. And all reform begins in thinking. It is a remarkable fact that less serious thought is given to the subject of the propagation of healthful and normal human beings to-day than is given to the cultivation of seedless oranges, or double carnations, or pure blooded animals.

The insane, the scrofulous, the criminal fill the world with their own kind, unhindered and unwarned.

Every few months we read some highly sensational story of the romantic marriage of a criminal within prison walls—not infrequently of two criminals.

The Judge usually performs these ceremonies, and ends with a beaming "Bless you, my children," and I have even read of his eye being moistened with a tear at the touching situation.

If science had reached a point where it could render criminals or diseased people incapable of becoming fathers or mothers there would be no objection to the union of two such unfortunates.

Marriage has been known to reform the depraved; but the possibility of such reform is but slight, while the probability of the increase of the world's criminals and invalids is great.

There was an experiment made in thorough breeding human beings a generation ago by the Oneida Community. Its results were to a wonderful degree highly successful so far as producing strong normal children, and no physical or mental weaklings, during a period of thirty years.

But this organization made the mistake of sometimes forcing (by agreement and "religious" teachings) for scientific purposes the mating of two people who had no strong attraction or love for each other. This is sinning against the highest and holiest instinct in human nature, for God intended all children to be the result of deep and passionate love.

All ready great souls are the results of such an attraction between the father and mother.

The majority of marriages which take place in our land, or any other land, have no such basis of feeling. Many of them are the

result of passing caprice or by their foundation in mercenary soil, or are the outgrowth of a custom which the participants follow in an unreasoning fashion, because others have followed it.

I doubt if any case of intense mutual worthy love and attraction will be prevented from consummating its desires by this new law. It may be delayed and allowed time to find its own strength and force, but no more. Lesser and more capricious passions will feel the handicap, and parents and guarantors will be obliged to give more serious attention to the proper mating of their charges.

One of the very first considerations of a parent should be to give a son or daughter desirable associates with the opposite sex as soon as they reach the age of romantic inclination.

Not one parent in one thousand in America gives the matter one moment's consideration. The young people are either closely guarded or allowed wide liberty, and either course too frequently results in unwise and inconsiderate choice.

Since the liberty of our young Americans in love matters results so alarmingly of late years in divorce, let us try what a little scientific and legal restriction in Cupid's court will do.

QUESTIONS TO BE ASKED BEFORE YOU CAN MARRY IN INDIANA.

(Chicago American.)

Are you physically able to marry?

Is there any congenital taint in your family to the best of your knowledge and belief?

Has there been any insanity in your family—maternal or paternal side—for four generations?

Has any member of your family within four removes of consanguinity been afflicted with tuberculosis, scrofula, cancer or any other kindred chronic fatal disease?

Has any one of your immediate progenitors been addicted to drink or died a drunkard?

Are you addicted to the use of alcohols yourself?

To what cause was due the death of your father and mother, your two grandfathers and two grandmothers, your four great-grandfathers and four great-grandmothers, and, if possible to determine, your eight great-great grandfathers and eight great-great grandmothers?

Has any one of your immediate ancestors in four generations been adjudged a criminal or been incarcerated in any jail or prison or reformatory?

Have you yourself ever been adjudged a criminal by law?

Have you any kidney disease or any other complaint that would disqualify you from getting your life insured for the benefit of your wife and family?

Have you a tendency to apoplexy, or have any of your immediate relatives died of this complaint?

REV. F. E. ROBERTS, KANSAS CITY, MO., FROM A PUBLISHED DISCOURSE.

If society has the right to punish crime, it certainly has the right to protect itself against a production of criminals. It has the right to take from every criminal, male or female, the power of procreation, and demand of the incurably diseased that they bear no children. The reproduction of such classes is a menace to progress, civilization and health.

* * * * *

To me the tenderest word in the language, the most pathetic fact within our knowledge, is maternity. Around that sacred word cluster the joys and sorrows, the agonies and ecstasies of the human race.

The mother walks in the shadow of death that she may give life to another; upon the altar of love she places her own life in pawn. When the world is civilized no one will become a mother against her will.

The hope of this world is in its childhood. Every child has the right to be well-born, that is, first to be born of love, second to be born of health, sanity and morality. * * *

(Record-Herald)

Ideas upon marriage that may strike the superficial thinker as somewhat novel were expounded by Dr. Minot J. Savage in the Church of the Messiah, New York, on Sunday last. His views regarding the nature of the marriage compact, however, are rational, and will appeal to the intelligent judgment of all who look deeper than the brief ceremonial into the sacred relation which it solemnizes.

Dr. Savage called attention to the folly of imagining that people can go to a justice of the peace or to a minister, who acts in this regard as a state official, and be married. "The state never married anybody and never can," declared Dr. Savage. Elaborating this idea a little further he said:

"If people do not marry themselves I care not what their relations may be, they are not and cannot be married. All the state does is to recognize the fact, if it exists, and surround it with legal guardianship to protect the rights of the parties concerned."

After all, there is nothing novel about this view of marriage. Any other conception of marriage is irrational. Persons may be legally and physically joined in wedlock without being married psychologically and spiritually. The state has united them in matrimonial bonds, but they are not one; they are not married. Their union is not a marriage in the highest conception of that term.

EDWIN MARKHAM SAYS BETTER BORN BABIES.

(Chicago American.)

Minneapolis, Jan. 31.—Dr. E. V. Clinton, of Howard Lake, has introduced in the Legislature a bill which provides that a mar-

riage shall not be allowed between two persons where either one is or has been subject to fits of any kind, insanity, etc., and that a certificate of a physician showing that the applicants are fit to enter the married state shall accompany all applications for a marriage license.

The foregoing dispatch is one of many signs of an awakening interest in the problem of marriage and the "bornings" of better babies. This matter is an anxious, difficult and delicate one, and yet one of vital importance to society. Here opens up the whole question of heredity, together with the duty and power of the State to protect itself against ill-considered marriages.

Little good may come from Dr. Clinton's experiment in Minnesota, but it seems to me to take a forward step. Of course, I see no cause for placing the age limit for women at forty-five years. Indeed, this singular restriction seems to run counter to both reason and public policy.

But to my mind the State is fully justified in doing whatever it can to defend itself against the influx of diseased and deformed children.

There are tens of thousands of these little ones that never should have been born. Their parents, broken and undeveloped, are wholly unfit to lay the foundations of a man. So the little things come glimmering into this earthly world, bloodless, emaciated, with blurred eyes and washed-out faces, haggard and old from their very birth.

Here is tragedy deep as life is. And until this tragic problem can be reached there is no very hopeful outlook for any large and general uprise of the racial ground.

Of course, such degenerate children are not wholly the fruit of marriages between degenerates. As far as their mothers are concerned, such children may spring from two other classes—the "fine lady" class and the household drudge class. In both of these classes we often find mothers physically (if not mentally) unfit for the sacred office of motherhood.

Too often the fine lady has grown anaemic and nerveless amid the devastations of an idle and luxurious life; too often the household drudge is emptied of her nervous energies by the hurries and worries of endless work and scanty nourishment.

Neither of the mothers is prepared for motherhood—neither has the fine force and fibre for shaping an immortal. No stream can rise above its fountain. Hence these puny, peevish babies, these pulps and perverts of humanity.

To be sure, these two phases of the problem cannot be reached by any casual tinkering with the law. Perhaps they cannot be remedied at all, so long as we have an industrial order that relieves certain "ladies" of the necessity of doing any health-bringing labor, while it pushes millions of their less fortunate sisters into a treadmill of endless and joyless drudgery.

All roads lead to Rome, and the Rome of modern days is the Industrial Problem. So here we are at last hard up against the

wall—the injustice, the inequality in the industrial order. Here we are confronting the problem of the twentieth century—the problem of how to so organize the world “that every one, from the least to the greatest, may have the social and material resources for living a complete human life.”

PASTOR'S WIFE'S LIBERAL VIEWS ON DIVORCE.

Special to the Chicago American.

Kansas City, Mo., Feb. 4.—Mrs. J. E. Roberts, wife of the minister of the “Church of This World,” filled her husband's pulpit yesterday in his absence from the city. The “Church of This World” is a people's church, which embraces all creeds and nationalities and which is the intellectual center of the city.

These facts created an unusual interest and a large audience braved the worst storm of the year to hear Mrs. Roberts lecture on “Marriage and Divorce.” Her views were radical in the extreme.

Criticising the proposed Missouri law to grant provisional decrees, she declared that judges should remember that if people loved they would not wait for any probationary period to elapse.

“No law,” she said, “can legislate the human passions out of existence or long control them.”

She scored the publicity of divorce proceedings; declared that it was better for parents to separate than to let their children grow up in an atmosphere of hate and strife. She declared that divorce should be unrestricted; that when both parties were willing the courts should merely witness and record the wish to be free. She approved the killing of the hopelessly insane by humane methods and advocated the prohibition of procreation by the criminal or the deformed.

She was applauded vigorously throughout the delivery of her lecture and received an ovation at the close.

TO ELLA W. WILCOX.

“Dear Madam: What in your opinion does happiness consist in? Is it dependent on external possessions and surroundings or is it purely a matter of habit and temperament?”

There are natures born to happiness just as there are born musicians, mechanics and mathematicians.

They are usually children who came into life under right prenatal conditions. That is, children conceived and born in love.

The mother who thanks God for the little life she is about to bring to earth gives her child a more blessed endowment than if it were heir to a kingdom or a fortune.

As the majority of people, however, born under “civilized” conditions are unwelcome to their mothers, it is rarely we encounter one who has a birthright of happiness.

RESULTS OF WOMAN'S FREEDOM.

BY PROF. F. H. GIDDINGS, COLUMBIA UNIVERSITY.

The Chicago American.

The marriage age of working women is being raised to an extent that promises a real diminution of social ills. Much has been written about the probable influence of the higher education of women upon the birth rate of the cultivated classes.

The discussion is a good example of how a conspicuous thing may overshadow a momentous one.

The momentous thing is that, for every score of girls of the cultivated classes who receive a college education, a thousand girls of the working classes are postponing marriage for a time on account of the opportunities now open to them for self-support.

Evidence supporting this conclusion is found in the report of the United States Commissioner of Labor on "Working Women in Large Cities." The information was obtained by personal interviews with 17,427 women, employed in twenty-two cities, and is fairly representative of many thousands more. Of these 17,427 only 745 were married; 1,038 were widowed, leaving 15,387 single. The average age was twenty-two years and seven months.

More than 75 per cent of the whole number were less than twenty-five years old, and of these 8,302 were more than seventeen years old.

To realize the full significance of this delay of motherhood another important consideration must be called to mind. The girl who marries at sixteen or seventeen (and how very common such marriages have been in the English-speaking working classes no reader of industrial history needs to be told) has enjoyed no opportunities for self-improvement. The prospect is far from good that she will be able to make a home in which children will learn foresight and self-control, and grow up with that strong regard for the decencies of life which is the sole guarantee of thrift and prudence.

But if marriage be delayed for even four or five years, the whole intellectual and moral life may be lifted and expanded. An effective desire to live respectably and worthily may be awakened, and the woman who has once known this desire will never permit her children to sink into indifference or worse without an effort to quicken their finer sensibilities. She will think twice before giving her hand in marriage, and will demand a reasonable assurance that she is not to step down to a lower standard of living.

Here, then, would seem to be a strategic point in the attack on social evils. To aid in multiplying the opportunities for young women to earn their support and to surround them during their wage-earning years with uplifting and refining influences—these plainly seem to be important duties.

Perhaps in no other field of ethical activity has there been for many years more earnest work expended, or any work that has

been more richly rewarded. The working girls' societies have grown beyond the experimental stage. They have become an influential factor in the life of working women, affording, by means of their meetings, discussions and classes, a large measure of that education which teaches the value of sanitary surroundings, cultivates a love of books, music and art, and awakens a sense of the moral responsibilities underlying social relations.

At present all conclusions seem to indicate that if society would expend its ameliorative resources to the best advantage, it should not neglect to raise the standard of living of the self-supporting young women of the wages class—*Copyright by Macmillan Co.*

WOMAN'S BEST AGE IS PAST THIRTY.

(Editor-Chicago American.)

A play that has achieved a notable success this season has for its central figure a woman of sweet character who has passed her earliest youth and settled into old maidhood. Her admirer takes her at her own valuation and apparently ceases to care for her. She decides, wisely, that she will be young again. She abandons demure, unsightly dress, gives nature a chance, and, by making herself attractive, physically and mentally, wins back his love.

The play proves what every woman should know:

That not *years*, but lack of mental freshness, makes a woman old.

The highly prized girlish years, from eighteen to twenty-five, are really years of babyhood.

The most beautiful women in the world, able to attract and to hold the greatest men, have almost invariably been women past thirty—*very often* they have been past forty. * * *

And that fact—that women of maturity attract men worth while—is very *unimportant* compared with this other fact:

The mature woman is the best mother.

Constantly, in studying the lives of those who succeed, you find that it is the tenth or even the fourteenth child that makes the family famous. Carlyle and Napoleon will do for examples in widely divergent fields.

Each was so fortunate as to have for mother a *mature woman*, at her best when the child was born. * * *

The *London Daily Telegraph* gives a cause for the phenomenon which may perhaps be the true one, and this cause is none other than the rebellion, often noticed by close observers, of the Anglo-Saxon women against maternity—a rebellion which is the consequence of their passion for independence and their constantly increasing desire to become equal, if not superior, to men in intellectual occupations and in physical exercises. In saying this we refer particularly to American women. For the ladies of the law, and the medical and journalistic ladies maternity is a nuisance, just as it is for those whose greatest delights are bicycle riding, tennis, golf and hockey.

REGARDING PERJURY.

Editor Chicago American:

Dear Sir—Some days ago I read in a local paper that committing perjury is getting to be common. Where is such a crime committed oftener or more regularly than at the marriage license window? Young people are constantly given the benefit of doubt when swearing they are of age. There must be some remedy for this evil. Respectfully,

ANTHON PETERSON.

MARRIAGE LAWS SHOULD BE ALTERED.

BY MAX O'BELL.

Chicago American.

It is my sincere belief, as it is my fond hope for the sake of humanity, that the laws of marriage will be altered before this century is fifty years old. Just as the Legislatures of all the civilized nations will change the laws relating to inheritance and the tenure of the land and the treasures therein, so that the earth may be enabled to feed her children and keep her workers in comfort, and that none may enjoy the privilege of wealth who does not return some equivalent for it to the community, just so will those legislators alter the present laws of marriage which now bind people unfit to live together and allow the reproduction of species which ought to get extinct.

I believe that, by and by, people will not be allowed to get married just as they please, and simply because they please. Insane, sickly persons will not be permitted to marry and bring insane and sickly children into the world. There will be some careful pruning done for the good of the human race which, as it is, threatens to overcrowd the earth.

Before the law allows couples to marry, I believe—upon my word I do—that it will require them to pass an examination and to prove that they are fit persons for the undertaking, that their bodies and minds are sound and healthy, that they have means of living and the prospect of keeping the families that may be born to them. Their antecedents will be thoroughly investigated. It will be ascertained that there is no insanity, no hereditary disease in the family of either of them. * * * * *

Marriage will be held sacred, and no one will be allowed to trifle with the institution.

Then it will be no longer necessary to commit acts of cruelty to obtain a divorce. No couples will be compelled to remain fastened together, living a life of misery. If they find it impossible to live together happily and comfortably, their mutual consent to a divorce will be sufficient to secure their freedom.

By the adoption of such laws, with the daily improvement of all sanitary arrangements and the progress of science, disease and misery will disappear, the human race will become more healthy, happy and beautiful, and more than ever men and women will fall in love with each other.

Then I hope that the church will institute a new ceremony of marriage that will give young couples a cheerful start and do away with the present one, which is dismal and brutal, and quite sufficient to disgust people out of matrimony.

A MODEL MARRIAGE.

BY REV. THOMAS B. GREGORY.

(Chicago American.)

The marriage that occurred last Monday evening in Baraboo, Wis., between two young Chicagoans is worthy of more than a mere passing notice.

In more ways than one it was an extraordinary affair. It was novel without being sensational; new, and yet resting upon the oldest truth; a decided record-breaker, and yet wonderfully faithful to the highest ideals of all the ages.

The ceremony was performed by a justice of the peace, or, rather, it should be said, before a justice of the peace, for the gist of the affair lay not in what the justice said, but in what was said by the contracting parties themselves.

After the justice had spoken the little word which was supposed to make the pair husband and wife, the groom, holding the wife's hand while he looked her straight in the eye, said:

"Believing that the marriage contract is the most sacred known to man, I now desire to make this contract, and do hereby solemnly promise that I will do all in my power to make my wife happy. That when I find that she is irritated from any cause I will not cross or quarrel with her, but will endeavor, by tender and loving methods and kind words, to soothe and restore her peace of mind. Believing that men and women are made in the homes and home life, not in schools and universities, I will do all in my power to make our children's home all it should be, according to my most careful thought on the subject; that within three months, if possible, I will have my life insured, making my wife the beneficiary; that I will live within my income and endeavor to save a part of the same to the end that we may own a home; that should I find, after exhausting every effort to make it otherwise, that we are uncongenial or mismated, I hereby pledge my sacred word of honor that I will not oppose divorce to be granted to either of us; and should there be offspring I hereby pledge my sacred word of honor to provide for the same so far as I may be able to do so, without the intervention of any court."

When these words had been spoken the bride responded as follows:

"I have with great care and caution agreed that Mr. _____ may become my husband, and I having great respect and admiration for him, and believing I have not improperly bestowed the same, and believing in the sacredness of the marriage contract, I now desire to make said contract. When he is irritated from any cause I will not cross or quarrel with him, but will, by tender and loving words, strive to restore his peace of mind. That I will live within the income of my husband, and will do all in my

power to save part of the same; that, should I find we are uncongenial or mismated, I hereby pledge my sacred word of honor that I will not bring children into the world not born of affection, and hereby further promise that, should I find, after I have exhausted every effort to make it otherwise, that we are uncongenial or mismated, I will not insist upon living together. That should our marriage prove to be happy and we are blessed with children I hereby bind myself to teach them in order that they may become honorable and useful citizens."

A careful perusal of this contract will serve to convince us of several important facts.

First, it was a *thoughtful* marriage. Love is supposed to have but little to do with *reason*; but all the same the marriage that is not based on reason is based on passion, and it is to passion marriages more than to anything else that we owe the miserable condition of humanity. Passion is thoughtless, inconsiderate, rash, wild, and unless guided and controlled by reason it is apt to do the most foolish and undesirable things. A young man looks at a young woman with his animal eye, the young woman looks at the young man with her animal eye, they get "married"—and other animals are born. Such is the story of the ages, the story of human procreation from the dim and distant beginning down to the present day.

Second, it was a genuine *love* marriage. Love and passion are as far apart as the poles of infinity! Passion is physical and is shared by us in common with the beasts of the field, while love is spiritual and belongs to us as *human* beings.

The couple married at Baraboo last Monday evening have known each other for five years. During this time they have been attracted to each other by purely spiritual forces; they admire each other, they feel that each is necessary to the other's happiness, peace and well being, and so they contract to try the world together as husband and wife. It is, in the highest and noblest sense of the word, a *love* marriage—a marriage of minds and hearts and not merely a marriage of bodies.

In the third place, it was, in the truest sense of the word, a *holy* and *reverential* marriage. The parties enter into an agreement to the effect that, should it turn out that they are mismated, and therefore unprepared to fully and truly love each other, they will not allow themselves to be the means of bringing *children* into the world.

Think of a child's being born of parents that do not love each other, of parents between whom there is only the feeling of ill will, or, worse yet, the feeling of nausea and disgust!

And yet we sometimes wonder why it is that the world is no better! Why it is that there are in the world so many physical, mental and moral monstrosities! So many criminals, so many degenerates, so many cynics and pessimists!

And finally, it was a *common sense* marriage.

The contracting parties agreed, among other things, to *live*

within their income and to save all that they could for the time when they should not be able to work.

All honor, then, to the young couple that has set the world so fine an example! Our prayer is that their marriage may be abundantly blessed and that the spirit with which they begin their married life may prove to be mightily contagious.

CHAPTER IX.

QUOTATIONS FROM ABLE WRITERS.

A REMARKABLE MUSICAL CHILD.

BY ELLA WHEELER WILCOX.

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There is a remarkable child appearing before American audiences to-day—an American boy ten years old—Florizel Reuter by name.

He is in truth, as has been said, "The Marvel of the Age, whom European critics call 'The New Paganini,' and who not only plays all the twenty-four Paganini caprices by heart, but also plays the music of Vieuxtemps, Bach, Wieniawski, Mendelssohn and Mozart as easily as other children amuse themselves at tennis or marbles.

"Florizel's recent tour of fifteen concerts in Switzerland, Norway and Sweden has created a furor the like of which has not been known in the memory of man or in the annals of music."

In America people grow wildly enthusiastic over him, and no wonder. He is an absolutely healthy child, fond of turning "handsprings" like other boys of his age, and performing feats of physical prowess. He is deeply interested in history and possesses a wonderful memory for dates.

Now would you like to know how this child came to be such a genius? Let me tell you. It is an interesting story. From the first hour that Florizel's mother knew the wonderful and divine experience of motherhood was to be hers *she resolved to bring a genius into the world.*

Eight months before her child saw the light of earthly existence this wise young mother, who had always loved music passionately, began to read about the lives of great composers, to attend concerts and musicales and operas, and to permeate her whole being with the atmosphere of music.

The violin was her favorite instrument and she made it her business to hear violin music, to think of it, and study it.

Never for one hour did she question the future of the child. "*My child will be a great musician,*" she persisted, even when relatives and friends laughed at her as a dreamer. She had known sorrow, and many a woman in her place would have spent months in tears and repinings and disconcert at the thought of motherhood.

This woman, a mere girl in years, chose to make her mother-

hood a beautiful success—a glorious art. She read, thought, dreamed, believed, hoped—all in line with her desire.

She studied history, too, and made notes to give her mental powers recreation. Now she and the whole music-loving world are reaping the reward of those months of divine preparation for motherhood.

Florizel has more than fulfilled his mother's expectations. He is all she hoped and believed he would be as a child wonder. Like Mozart, Patti and a dozen other celebrities who were child prodigies, he will probably live to add to the world's art value in his maturity, since he is so well and strong to-day.

It is to be regretted that so few women regard the career of a mother as a profession. I know of but one other who deliberately chose her child's vocation before its birth. That child also became famous, and was the pride and support of the mother through a long life. Of course it requires determination, will power and persistence for a woman to keep such a purpose dominant in her mind at such a time. But that the results pay for the efforts of mind and soul employed surely Florizel is a living proof. After a child is born the mother's work is not finished.

AN EMINENT THINKER SAYS.

"The mysteries of the universe will yield to persistent study, the forces of nature will become slaves of tiny human creatures. Our inheritance—the earth—will be earned and enjoyed.

The men of the future compared with us will be as giants to poor blind worms."

OUTRAGES ON WOMAN.

"The sentiments of men in high places are responsible for the outrages on woman in haunts of vice and on the highways

"The time has come for us to ignore all invidious distinctions of sex, and to place the two great forces in humanity, masculine and feminine, in perfect equilibrium—as necessary for order and harmony in the moral world as is the equilibrium of the centripetal and centrifugal forces in the material world."

THE FIRST STEP.

"When woman awakes to the beauty of science, philosophy and government, then will the first note of harmony be touched; then will the great organ of humanity be played on all its keys, with every stop rightly adjusted: and with louder, loftier strains the march of civilization will be immeasurably quickened."—*A paragraph from a magazine article by Elizabeth Cady Stanton.*

WE HAVE RETROGRESSED IN MORALS.

BY WILLIAM T. STEAD.

From Chicago American.

Has the century made as much moral as material progress? Certainly not. The progress of the century in things material has been phenomenal and unprecedented. Never before, in any

century, has man achieved such brilliant victories over matter. To make steam his carrier, electricity his messenger, and the sun his painter have been achievements so conspicuous as to stamp the century with a glory all its own. In the moral realm there has been progress, but it has not been so conspicuous, so exceptional, and it has been accomplished by many incidents which point in the opposite direction.

What is the metewand by which we must measure moral forces?

There is only one. Is the average man or woman more like a god now than he or she was at the beginning of the century? Has the race climbed higher toward the ideal which was presented in realized shape before the world in the Man of Nazareth? There are more people in the world now, on this threshold of 1901, than were living in 1801. Are they better people? Judged by the famous tests by which the sheep were to be divided from the goats at the Day of Judgment, has the percentage of sheep risen or fallen? There is more material wealth in the world, no doubt. Is there more love in the world? From time of old and till time shall be no more the chief fount and source of love is to be found in the family. God is love, and so God is incarnate among us in the filling of the cradle. What has the century done for family life? Has it made it more close, more affectionate, more sacred?

* * * * *

The century which has witnessed the triumph of democracy in politics will be followed by another which would enthrone plutocracy, if it were not for the leaven of Christian sentiment working out in more or less socialistic effort.

The victory over slavery, however, which is rightly described as one of the triumphs of moral principle in the nineteenth century is far from being complete. The exploitation by one man of another takes different forms, but the thing itself continues. The conscience of man is troubled, and will continue to be troubled more and more; nor ought it to know any rest until there is not a human being in the world whose lot we should be ashamed that Christ should share if He were again to visit earth in natural shape.

It is often said—by none more eloquently than by Mr. Lecky in his "History of Rationalism"—that the decay of dogmatic religion has been followed by a great outburst of humanitarian philanthropy. This, no doubt, is true. We are softer than our sires. Jails, lunatic asylums, workhouses attest an increased reluctance of man to torture man. But whether this will be permanent or not remains to be seen.

* * * * *

We see the working out of this new anti-Christian dogma in the war which my country is waging in South Africa. From the point of view of Christian ethics, it is, in the opinion of all Christendom outside the nation that is committing the crime, one

of the most damnable wars ever waged by man. Unjust in its essence, it was quite unnecessary, and could easily have been avoided by recourse to arbitration. The Boers pleaded in vain with England to be true to the principles which she professed at The Hague. Their appeal for a fair and open arbitration was spurned, and the republics are being butchered by the imperial bludgeon. Compared with this operation the partition of Poland was an act of virtue. Yet it was set on foot, and is being carried out, by men who have let hell loose in Africa in the belief that they are justified by the doctrine of Darwin and of Nietzsche. They have brought the century to a bloody close, heralding a yet more bloody morn. Hence when you ask me whether the century has scored as much morally as materially, I do not hesitate in my reply, for we have here evidence, not of progress, but of retrogression. The sublime teachings of the Man of Nazareth are undergoing an eclipse by the blood-and-ruin doctrines of a Darwinian imperialism as ruthless as that of pagan Rome.

December 3, 1900.

A short life is not for us: we ourselves make it so.—*Seneca.*

"Are you always intoxicated with the energy, power and joy of superb health?"

"Nature is the great physician. For every illness there is a natural cause—a natural prevention—a natural cure."

"Disease makes life a burden."

JUSTICE MERCIFUL TO LOVING WOMAN.

(From Chicago American.)

Mary Sanders is free! Yesterday the grand jury gave her back the freedom which she sacrificed to save her lover. The jury listened to the evidence against Miss Sanders and then voted "no bill."

It was, however, the circumstance which appealed to the jurors more than the evidence. She had offered herself upon the altar of love. Her sacrifice had been a generous and heroic one, and this was taken into consideration.

It was on Tuesday that Mary Sanders was accused of having committed a crime. She was accused of having committed perjury to save her lover—to save him from the degradation of the prison stripes and the awful horror of the prison life.

He was accused of an attempt to commit robbery. His defense was an alibi. He swore that he had been at a christening at the time of the crime. Mary Sanders said she was with him at the time.

Then Mary Sanders took the witness chair. She loved the accused man. A woman's love, true love—is a wonderful thing. It stoops, true, but it rises higher than it ever stoops.

Her word could save the man she loved. It would be a lie. It would be in defiance of the law—but it would save the man.

SACRIFICED HERSELF WILLINGLY.

She took the stand and swore that she accompanied Lawless to the christening. She swore that they were at the christening when the crime was committed.

Then she was suddenly confronted with a witness who proved her statements false.

Her lover had some manhood. He released the girl from the awful ordeal by springing to his feet and crying out that he was the guilty man.

Then she was arrested and charged with perjury. Yesterday she faced the charge in the grand jury room.

Brave as she was before, she faced the jury without a quiver. She denied nothing. She dodged none of the charges against her. She had done what she had done for the sake of the man she loved and for that man she was ready—nay, willing—to face all charges and to pay the price.

FACES HER FATE BRAVELY.

Never in a musty room filled with law books and the atmosphere of legal technicalities was there a more impressive sight than when this pale girl faced without quivering the men whose decision might take away her liberty and blight her future life.

The very attitude of the girl asking for no pity aroused that feeling in those who looked upon her.

The evidence developed that she had been led by others. The jury, grasping for straws—eager to pay a chivalrous tribute to the brave girl—gave her freedom and Mary Sanders walked from beneath the shadow of the prison.

WHAT ABOUT THE WEAK AND UNFORTUNATE?

(Editor Chicago American.)

When a child is born into the world and for no fault of its own it is physically weaker than other children, is it guilty of a capital crime?

That seems either a monstrous or a ridiculous question to ask, but a learned college professor has been arguing in a way that makes it a perfectly proper question.

Professor Powers of Cornell University, a teacher of sociology, has been talking to his class like this:

"I am strongly in favor of killing off the weak in society for the benefit of the strong. A child learning his letters ought to see the detriment to society in letting the unfit propagate their kind. Kill off the feeble minded and those who are a burden to the rest of society as you would kill off so many rattlesnakes, not because we hate them, but because they are troublesome to have around you.

"I believe the time will come when society will see the benefit of exterminating the weak by artificial means. To be sure under the present regime it is impracticable, for who is to judge the weak and the fit from the strong and the unfit?"

We admire and honor college professors and proclaim whenever we can the good they do and the unselfish nature of their work. As a class they are the worst-paid men in America. It hurts us to say anything but compliments about one of them, but this stuff of Professor Powers' is the worn-out rubbish of two thousand years ago and absolutely indefensible. It is a cruel and dangerous doctrine. It is barbarous and brutal. A college is the last place in the world where it should be preached.

* * * * *

The true cure for the affliction of weakness is not to kill its victims, but to change conditions so that weak and diseased children will no longer be born, but all children coming into the world will have an equal endowment of health and sound bodies to start with. The way to these better conditions is through education and a knowledge of the laws of life. The way that leads away from them is to appeal to the old bestial instincts in man—of which the desire to kill is the foremost.

HE'S A BABY SANDOW.

Chicago American, Dec. 10, 1901.

Clifford Jack Dow, the two-year-old son of Sergeant James H. Dow of Company H, Twenty-ninth Infantry, stationed at Fort Sheridan, is said to be the strongest child of his age in the world. The boy is scarcely out of his mother's arms, yet he can perform such marvelous feats of strength that his father has issued a challenge on his behalf to any two-year-old child in the world to try conclusions with his son on the strength test.

The little fellow can swing a ten-pound dumbbell about his head with the greatest apparent ease. Without seeming to become fatigued in the least he has been known to snatch up the five-pound dumbbells which his military father uses, place one in each hand, and hold them at arms length from his body until his mother compelled him to set them down lest he injure himself by exercising too violently. Upon the horizontal bar that his father has placed in his room the child is said to be very proficient.

He has also been known to lift a dead weight of thirty pounds from the floor and to hold it suspended in the air for several minutes.

If physical giants are possible, as many demonstrations prove, mental and spiritual giants may also be possible, and a common acquirement by obedience to the evolutionary law of nature.

"Balzac, the acknowledged authority on love and women, and the wonderful dissector of the human heart, says the best and most artistic effort of a clever

and refined man is at fifty-two, and that a woman is perfect only at thirty-five."

Because of unnatural hot-house development, and environments, women do not reach their full physical, mental and spiritual status in America, as a rule, before forty or forty-five years, and not one of them should become a mother until past thirty-five. Right here is the field for re-generative missionary work.

SUCCESS DEPENDS.

If this book causes eyes and ears to be opened, if veils are rent, if some moral veneering is shattered, if masks are removed, if humanity can be led to discover themselves, if selfish influences of the professions and politicians can be overcome, as I know they can, and men and women become free and independent, if ignorance, sin and sickness are once looked upon from a clear common sense moral, and religious point of view, *the new world will be born*, and it will not be a degenerate, but conceived in love, a long-desired and looked-for birth, it will be welcome and be christened Right Generation. This will be the success I have sought for, and the only success that can satisfy the independent reformer.

From the text you must be born again, Henry Ward Beecher said: "Whether or not you need to be born again depends upon which side of hell you were born on."

The most flattering inducement offered woman to become more than a slave, a convenience, a plaything for man, has been an appeal to her natural love of the beautiful. Dress parade and beauty of personal adornment sum up the sphere for woman under the old regime, therefore it is no wonder she has not made her mark in other directions. Raise the standard for woman.

APPENDIX.

WHAT SHALL WE DO WITH DEGENERATES?

BY REV. THOMAS B. GREGORY.

(From Chicago American.)

April 9, 1901.

One of the most brutal deeds we have heard of for a long time was that of the boy Edward Shearer, who one day last week pushed a piece of red-hot iron into his playmate's back to such depth that death is almost sure to follow, if it has not already taken place.

The atrocity of the deed admits of no debate; it is self-evident; but there is a great big question as to whether young Shearer is in any way responsible for the act.

The Arabian proverb which tells us that it is "useless to attempt to untwist the kink in the cur's tail" speaks volumes. It is a powerful sermon, in few words, on the terrible truth of *heredity*, a truth as old as life and as remorseless as fate.

The Ethiopian's blackness and the leopard's spottiness are structural, and no amount of scientific treatment, no amount of moral suasion, no amount of pious invocation, is able to change the fact one way or the other. The Ethiopian is black because he is an Ethiopian, and the leopard is spotted because it is a leopard; and just so long as the Ethiopian and the leopard exist their characteristics will remain with them.

So with the boy who thrust the heated iron into his companion; he is cruel with a cruelty that he inherited from his ancestors, immediate or remote, and he is no more to blame for what he did than the crooked tree is to blame for its crookedness or the kinked cur's tail for its kinkiness. A just regard for the rights of the community, it is true, demands of us that we place the young fellow where he will not be able to repeat his cruelty; but so far as any responsibility on his part is concerned it does not exist.

* * * * *

And yet—such is the unspeakable stupidity of our lawmakers—we daily punish men and women, and are daily taught to hate them, for doing the very things they were born to do, the very things which the nature they brought with them into the world makes them do, the very things they cannot help doing to save their lives!

* * * * *

Such are the so-called degenerates—human beings in whom the moral is overbalanced by the animal, overbalanced to the extent that they possess no moral *initiative* whatever, and hence no moral responsibility.

In the meantime, what can be done to help matters? Those who happen to be born with decent natures owe something to those who are to come after them, and how shall this indebtedness be discharged?

First, by modifying the laws of marriage. No person of recognized mental stupidity, or moral perversity, or brutality of disposition, should be permitted to marry. It is a crime against the humanity of all time to allow such people to bring children into the world. I am aware that this proposed change of the marriage laws would not reach all the degenerates, but it would reach a great many of them.

By all that is just and right, by all that is pure and good, the state has a clear right to say that no degenerate, that no member of the community of well known depravity, shall possess the means of fastening his depravity upon posterity.

This is pre-eminently the age of reason, and reason, rather than foolish sentiment, should guide us in the settlement of the supreme question of our new century.

CRIMINALITY AMONG THE YOUNG.

From Record-Herald, Oct. 13, 1901.

State's Attorney Deneen, who is a student of criminology along the lines followed by Lombroso, Ferri, Garnier, Drahm and others, has taken note of the grand jury's comment on criminality among the young.

"The grand jury was doubtless appalled," he said, "but it has made no discovery that was new to this office. Take a walk through the Cook County jail and you will find it well filled with young men. It was even worse before the juvenile court was established, when we had to deal with boys over 10 and under 16. If I remember rightly, the criminal statistics of the United States show that the majority of crimes are committed by persons between the ages of 22 and 24, while for the whole world the most prolific crime-producing period of life is between the ages of 18 and 22.

"Some people still form their ideas of the criminal from the long-haired, sinister creature carrying a dark lantern or a dirk, which they see on the stage from time to time. In real life the average criminal is generally a young man who looks a good deal like the rest of young men. Crimes are committed by the young when their passions are strongest and their judgment is the weakest. Some are neurotics, others are degenerates. In an infant there are all the elements of the criminal. There develops vanity, cruelty, truancy, destructiveness, the proclivity to theft, lack of foresight, and all the traits of the criminal. Some children do not grow up criminals because their natural tendencies are curbed.

"In Chicago and other large cities bad environment is a powerful agency in producing young criminals. More than 80 per cent of the arrests the world over of which any record is kept are of persons who came from the tenement-house districts of the large cities. The city reverses the Lord's prayer and leads into temptation and delivers to evil. Society is gradually coming to its duty of unmaking the criminals it has made and preventing others from becoming criminals, as illustrated by the reform

schools of Illinois and the juvenile court of Chicago. More persons are arraigned annually before the criminal bar in Chicago than in any other city in the world, not excepting London. Between 70,000 and 80,000 arrests are made every year. One of the principal causes of this is the fact that the city is comparatively new—a great overgrown town. Natural crimes are decreasing, while crimes against civilization and property are increasing. This is due to more stringent laws, and is an evidence of general moral improvement. I know of but one way to eliminate the criminal element, and that is a drastic method—the amendment of human nature.”

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Chicago police statistics show that by far the largest number of criminals arrested here are between the ages of 20 and 30. In one recent year arrests of persons between the ages specified numbered over 30,000, while arrests of youngsters between 10 and 20 numbered over 12,000. Captain Campbell has stated that the blood-thirsty, cheap literature, coupled with excessive cigarette smoking, has brought forth a large army of vicious and criminal boys.

“Never before in my police career,” he said, “have I encountered so many desperate youngsters. They seem possessed of a desire to shoot, rob and steal. Penny and nickel novels are largely responsible, I believe.”

The average age of 1,200 prisoners in the Illinois State Reformatory at Pontiac is a trifle over 17 years. A large majority of the inmates of Joliet penitentiary are under 30 years of age—probably under 25. The warden of Sing Sing says that the average age of the 1,400 men in that institution is less than 28. Superintendent Torrence of Pontiac told the national conference of charities and corrections at Cincinnati recently that cigarettes were making more youthful criminals than were the saloons. Ninety-two per cent of the inmates of the Pontiac Reformatory were confirmed cigarette fiends. Superintendents of other institutions of like character agreed with his deductions.

RACE DEGENERATION.

“It is a fact that the effect of all governments in the enlistment of their armies from the most perfect and vigorous men, whose lives are wasted on the battlefields or in camp, tends to degenerate the race. The church, too, has aided in this work, selecting the best of her young men for the priesthood, who, professedly, lead celibate lives. And then, through all the Middle Ages, all the great thinkers, men of brains, whose influence would have affected later times, were imprisoned, tortured, killed, while the servile classes who never dared entertain a thought of their own, propagated the after generations.

“The husbandman who selects inferior seeds, and the starved weaklings of his flocks and herds to replenish his live stock, will soon see just what scientists observe in regard to the deteriora-

tion of the race in all those regions where church and state have practically combined to produce an inferior race.

"Spain, Italy, Ireland, are object lessons for us. And here in America, where church influence has not materially prejudiced the present generations, we see an upward tendency; hence the reason our arts, manufactures, sciences, flourish as in no other country.

"War and church rule level downward—lower the grade. Peace, prosperity, education increase the grade, and elevate, refine, and ennoble the race."

LIFE AND TRAGEDY.

"The life of the world pivots itself upon tragedy. Along the lines of tragedy do the great religions move, and in the tragedy of the cross historic Christianity centers itself. From the tragic facts and forces of life has literature gathered its inspirations, and the great dramas and world poems are tragedies. But may not the time be near in which Christ can come without being crucified? May not the inevitable social revolution be also a revolution in revolutions—a freely chosen revolution of reason and love culminating in bloodless and glad deliverance for every class of people?

"We cannot drive out the darkness by shouting at it; we must bring in the light, for light alone casts out darkness. We cannot overcome any kind of wrong or injustice by attacking it; we can only fundamentally overcome evil with good. It is only a trusted ideal of good that can realize the good."—*Prof. Herron.*

BABY BOY MAKES FIVE GENERATIONS NOW LIVING.

(Special to the Chicago American.)

Camden, N. J., April 9.—The youngest mother in Camden, and perhaps in the country, is Mrs. Mamie Anderson, thirteen years old. She gave birth to a boy yesterday.

The boy has a grandmother, great-grandmother and great-great-grandmother.

The child's father is John Anderson, twenty-eight years old.

A dependent degenerate dwarf must be the outcome of children born of children; the necessity for a change is apparent in every state of our union.

CRITICISM.

"If criticism is kind and fair, accept it with respect and thanks; if it is fair but unkind, accept it with respect without thanks; if it is unfair and unkind, treat it with contempt.

"Have an aim in life and let nothing divert you from the road that leads to the goal. Follow the precept given in the favorite proverb of the Arabs: 'The dogs bark, the caravan passes.'"

"Be comforted, whether you are an artist, a writer.

"If you are a philosopher and can always see the bright side of things; if, better still, you are of a humorous turn of mind, you may get a great deal of amusement out of either conceited or ignorant criticism."

